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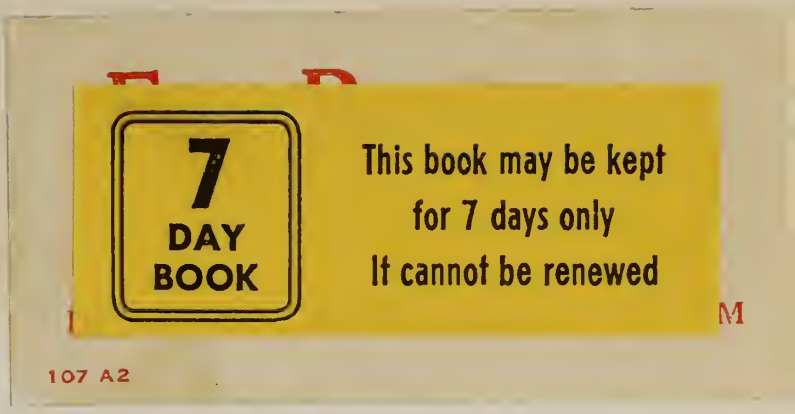

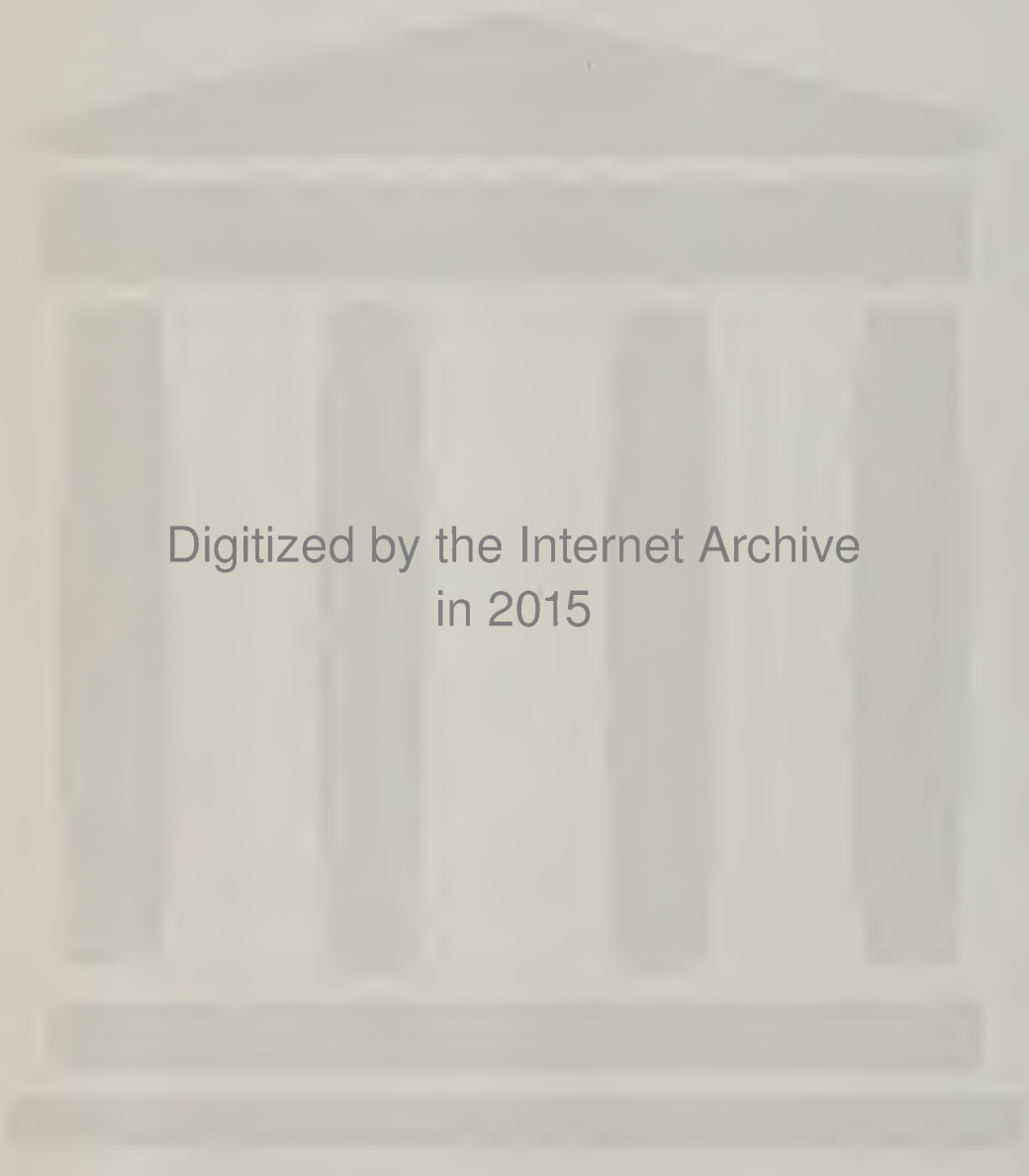

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WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED
WITH THE COLLEGES AND MISSIONS OF THE
SOCIETY OF JESUS

VOL. LXXXVII

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1958

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CONTRIBUTORS

Father R. M. Barlow (Philippine Vice Province) is a Fourth Year Father at Woodstock.

Father John N. Schumacher (Philippine Vice Province) is a Fourth Year Father at Woodstock.

Father Francis X. Curran (New York Province) is professor of history at Shrub Oak.

Father William J. Mehok (Wisconsin Province) is assistant secretary of the Society in charge of statistics.

Father David J. Hassel (Chicago Province) is studying at St. Louis University.

Father Charles E. F. Hoefner (New York Province) is assistant director of the Jesuit Seminary Mission Bureau.

Father Joseph E. O'Neill (New York Province), professor of English literature at Fordham, is Editor of *Thought*.

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A Brief Life of Saint Alphonsus Rodriguez

Miguel Julian, S.J.

Translator's Preface

What is presented here as a brief life of St. Alphonsus is in fact a circular letter of biographical nature. It was composed shortly after the Saint's death by Father Miguel Julian, S.J., the rector of the Jesuit college on the island of Majorca, where Alphonsus had lived his Jesuit life. Although the letter was destined only for the houses of the Society in Spain, the editor of the *Acta Sanctorum* tells us that it served as the nucleus around which most of the subsequent lives of the Saint were written. This is understandable, since it was written by an eyewitness. Originally composed in Spanish, it was translated into Latin and included in tome thirteen of the *Acta Sanctorum* for October. This tome was published in 1883 and it is from this Latin version of the letter that the present translation was made.[1]

R. M. Barlow, S.J.

Death: October 31, 1617

There came a day on which it pleased God, Our Lord, to reward our good Brother Alphonsus Rodriguez for his holy toil; it was fifteen minutes past midnight on the thirty-first of October, the day on which he died. A man eighty-seven years of age, he had spent forty-seven of them in the Society and thirty-two of them as a formed temporal coadjutor.

Born in Segovia, Alphonsus later journeyed to Valencia where he studied rhetoric.[2] During this period of study his

[1] Every attempt was made to unearth the Spanish original of this letter, but without success. We can, however, presume that the Bollandist's translation is faithful to the original. This presumption is warranted by the fact that the editors of the *Acta* have expressly stated that the document is of great value, since it is the first source of information about Alphonsus' life.

[2] It seems that Father Julian does not intend to give here a detailed historical account of the Saint's early life, but merely a short introduction to his life as a Brother on Majorca.

modest and holy life was an inspiration to all who knew him. It was at this time too that he was miraculously called to life in the Society of Jesus. He asked to become a temporal coadjutor and it was in this capacity that he was sent to the college at Majorca the very year of his reception.

Foreseeing that the life of Alphonsus will undoubtedly become the subject of a definitive biography, I will simply touch upon some of the high points and leave to his biographer the narration of the other details.

Humility and Mortification

On the very first day he served God in the Society, Alphonsus resolved to dedicate himself to Christ and in order to fulfill this dedication he begged his Divine Master to put him to the proof by suffering and unremitting toil. His practice of the virtues was so noteworthy that in their exercise he was in the judgment of all an incomparable model. Yet with sincere humility he looked upon himself as the greatest sinner in the world. Although he knew from a divine revelation that he would enjoy eternal life without passing through purgatory, he frequently shed tears at the thought of his faults. It was with bitter sorrow that he endured honors, ever wondering why men should wish to deal with such a poor wretch, for so he considered himself.

He engaged in intense interior and exterior mortification, seeking out what was physically most unpleasant. When he found unappetizing food on his plate, he would eat it in haste for fear that someone, discovering the fact, might give him something better. Other bodily penances, such as the chain, the discipline and fasting, were part of his customary practice. Even during the last year of his life, when he was seriously ill, Alphonsus begged me for permission to abstain from all food on fast days. In addition he told me that he was still accustomed to using the discipline three times a week. His, too, was a life of fervent prayer and it was not unusual for him to spend in prayer the whole day and several hours of the night. Even in the midst of his simple work he prayed continually, observing the strictest modesty, so that he might not, even for a moment, be distracted from God's presence.

The obedience Alphonsus practised was so outstanding that it would be difficult to find its equal in our age. Once, one of his superiors wanted to test his obedience and commanded him to go to the Indies. Alphonsus obeyed immediately and would actually have set out on the journey, had not the porter prevented his leaving. Later I asked him why he did so, since he had no food and did not know if he could find a ship. His reply was characteristic. "I would have set out on my journey," he said, "with perfect trust in God, because my superior stands in the place of God; God would have provided the necessary supplies and the ship; if He did not, I would have waded out into the sea, relying on holy obedience to sustain me." On another occasion it was noticed that Alphonsus made a practice of opening *and* closing a certain door every time he went through—which was very frequently. An inquiry revealed that he did this because his superior had once asked him, "Why do you not close that door?"

I had a similar experience of his obedience. One day after my journey from Spain, I arrived in Majorca.[3] I had long wished to see and listen to Alphonsus, so I spent an hour or more talking with him about spiritual things, since they were the customary subject of all his conversations. He was suffering from a rather severe fever at the time and I asked him whether it was accompanied by a headache. He replied that it was. "Then, dear Brother," I said, "you should be silent." So exactly did he follow this suggestion that he did not say a single word all through the night, not even to the infirmarian, who kept asking him how he felt. This complete silence continued into the next day, although the infirmarian assured him that it would not be a fault to talk, seeing that his recovery was a matter of importance. But Alphonsus replied that he could not speak, so long as Father Rector was unwilling. So I was summoned and Alphonsus said, "If it meets with your approval, Father, when the doctor or the infirmarian ask about my health, I will answer them." When I questioned him about his hesitation to do so before, he said,

[3] In this passage the author seems to refer to his first meeting with Alphonsus. This meeting most probably occurred after his arrival at the college in Palma on Majorca to take up his duties as Rector.

"Reverend Father, yesterday, you told me not to speak any more."

Zeal for Souls

Insofar as his duties permitted, Alphonsus showed an ardent zeal for souls. During his thirty years as porter at the college, he inspired in others a tremendous respect for the Society and was a source of edification to all. Through his holy conversations, his modest demeanor, and his inspiring example (more persuasive than any sermon) he performed marvelous work in encouraging those he met to refurbish their virtues and to live lives of holiness and piety. Furthermore, his boundless zeal prompted him to offer unceasing prayer to God for the conversion of men in all parts of the world. He even offered himself as a victim to suffer forever the pains of hell, so that Christ might claim as His own the soul of some poor sinner, a Moor, or a Jew. To show Alphonsus how much this zeal pleased Him, God allowed the elderly brother to see in a vision all men and women on the face of the earth. Then God declared that Alphonsus had by his zeal merited no less a reward than if he had brought this entire multitude to Christ.

Alphonsus' modesty was flawless, nor did anyone ever find him wanting in this virtue. He used to work with downcast eyes, looking only a short distance ahead without gazing to either side. For forty years he never allowed himself to notice any woman, although after serving daily Mass in the church, he offered a glass of water to those who had received Holy Communion. Similarly, his strict observance of the rule of silence prompted him never to waste time in idle conversation in the college or with externs who had business with him. His greatest pleasure was to talk about God, but when the conversation veered off towards secular topics, Brother Alphonsus appeared to drop off into a deep sleep. So pious was this spiritual conversation of his, that many holy men, beset with doubts, used to manifest their state of soul to him and ask his advice.

From his intimate union with God Alphonsus acquired a profound knowledge of theological matters. Furthermore, he left several excellent manuscripts on the virtues, which easily surpass the treatises of scholars on the same subject. It was this knowledge of divine things that brought governors,

bishops, court counsellors, noblemen and civil magistrates to consult him; as a matter of fact many would never undertake important business affairs without first seeking Alphonsus' advice. Thus it was that by simple, sincere conversation Alphonsus encouraged everyone and after listening to him they would put aside all doubts about the course of action to be adopted, because they knew that those who followed his advice never met with failure.

Zeal for Perfection

Alphonsus gave remarkable example in the practice of religious poverty. He was happy when he could experience its effects and disappointed when the worst things in the house were not given to him. If, for example, he chanced to find a pin, he would not use it without first obtaining permission. To endure inconvenience because of poor clothes, lodging or food was a source of joy to him. A constant guard of his senses enabled Alphonsus to imitate angelic purity and to obtain that cleanness of both body and mind required by our saintly founder, Ignatius. Alphonsus never fixed his gaze upon anyone and once after he happened involuntarily to glance at a carriage that was passing by, he wept bitterly.

To sum up his virtues, I would say that his life was more that of an angel than of a man. During recent years I was on familiar terms with him and I have discussed him with Fathers who have known him for twenty, thirty or forty years. They, like myself, were ever unable to detect any fault in his manner of acting or even any desire of what was less good. All agreed that his actions could not have been more perfect. Never did he weaken in his resolve to lead a life of perfection for the glory of God, although he suffered violent attacks from the world and the devil. These words: "The Greater Glory of God," he kept ever on his lips and in his heart. Such was his fidelity to the observance of his rules that he would have chosen to be torn to pieces rather than transgress any one of them. Nothing was closer to his heart than common life and for this reason he was sorrowful when in his declining years illness forced him to take his meals in the infirmary and to eat more delicate food.

Alphonsus took great pains to conceal his virtue from others, but unsuccessfully. His fame was as well known to the

people as to the Jesuits. Many of the latter traveled from Spain to Majorca for no other reason than to visit him. Nor was it unusual to see authorities of both Church and State coming to our college to see him, if only for a moment. These visitors stood in admiration when they observed the care with which Alphonsus performed his duties as porter: cheerfully answering the questions of visitors, earnestly trying to fulfill the wishes of everybody and looking for those members of the community whom visitors wanted to see.

In the midst of his work Alphonsus developed so burning a love for God, that without divine help he would have died of its intensity. We know this fact from the manifestations of conscience which he, like all Jesuits, made to his superiors twice a year according to rule. Furthermore, Alphonsus committed his manifestation to writing at the command of his spiritual father, so that his interior life might be better understood. Often the angels and the saints came to visit him or he was caught up to heaven to converse with them. He had chosen twenty-four of these heavenly visitors and had assigned to each of them one hour of the day when he would pray to them and seek their protection. Even when he was asleep, he would awake to perform this duty at the beginning of each hour. One day as a reward for his loyal service God transported Alphonsus in spirit to heaven. There he gazed upon all the saints, learned their names and their meritorious deeds, just as though he had lived his whole life in their midst.

Alphonsus' great love for Our Lady began in his early childhood, and Mary in her turn heaped favors on him. One day when he was engaged in loving prayer to her, in the very excess of his love he said, "I love you, my Queen, more than I love myself. I love you, my Mother, more than you love me." This prayer, it seems, was not altogether pleasing to Our Blessed Lady, because she appeared to him and said, "Such is not the case, Alphonsus. I love you more than you love me." This serves to indicate on what intimate terms Alphonsus lived with Christ and His Mother. He was their friend and had them as familiars. Often they favored the good Brother with their bodily presence and once even entered his heart. Alphonsus in his turn spoke of them with such love that he influenced others to entertain a similar devotion. He was al-

ways interested in persuading people to put aside personal considerations and become, as he put it, slaves to the love of Jesus and Mary. Still by way of motivation he would add the thought that such powerful patrons as Jesus and Mary would certainly be mindful of their devotee's bodily and spiritual advantage.

For more than forty years it was Alphonsus' daily practice to recite the Office of Our Lady's Immaculate Conception, since he was particularly interested in that mystery. Our Lady herself had told him once that this custom was most acceptable. So he would urge all he met to begin it. One day he told me and other members of the community who were there that one of Christ's reasons for instituting the Society of Jesus was that Jesuits might propagate the devotion to the Immaculate Conception and defend the doctrine from all attacks. These words he spoke with greater conviction than anyone had ever observed in him before, and he said that the idea was not his own, but had been revealed to him by God. In the same spirit he so often recited Our Lady's rosary, that after his death someone noticed his fingers thickly calloused from his constant telling of the beads.

I will omit mention of his other glorious deeds and the other graces bestowed upon him, since they will find ample treatment in the good Brother's biography, a book which, I predict, will be among the best lives of saints. Indeed, if I were to try to tell you all about Alphonsus, I would be exceeding the customary length of a letter and still would not do justice to his outstanding coöperation with the many graces bestowed on him. With this in mind, I will abbreviate my narrative of his final illness and death.

From the day of his arrival at this college—forty-seven years ago—Alphonsus was put to the test by Christ in every way, nor would he have wanted it differently. Accordingly Christ allowed him to endure several years of excruciating torture from the devil and at the same time to suffer from serious illness. But it was during the last few years before his happy death that he became seriously sick. The year he died his whole body was racked by sharp pains. Besides his habitually poor health and the bodily infirmity of old age, he suffered so much from gall stones that he had to spend a whole year in bed

and the last three months lying motionless on his side. Yet he kept his mind full of spiritual thoughts and begged God not to mitigate or take away his pains, but to increase them and add some new suffering. It was his lifelong custom to speak about suffering with great joy and to contend that no man was happier than he whom God visited with many ills, providing, of course, he bore them patiently. The reason he alleged was that in this life there are no more glorious gifts than those which God, the Father, had bestowed so liberally upon His only Son. If jealousy were possible among the angels and saints, he said, they would most certainly be jealous of the man who had much to suffer. In brief, then, Alphonsus spoke of nothing with more joy than of suffering. And you may be sure that what he praised in words, he actually experienced. Indeed, his patience rivaled that of Job.

While Alphonsus was ill we used to hear two complaints: first, that we ought not take such good care of him, since he ought to be forgotten like a dead dog; secondly, that he was not permitted to continue his fasts or discipline himself with voluntary penance. For my part, I tried to induce him to take some choice dishes and some sweets, but he would always have this answer ready, "Please believe me, Reverend Father, this fine food is just a source of pain to me; pain itself is my tastiest food." Yet when he was asked how he felt, he always replied, "I am well, thanks to the goodness of God."

When he was alone in the midst of this terrible suffering, Alphonsus enjoyed deep peace of soul. Joyfully he conversed with his Mother and Father, Mary and Jesus, speaking to them in words full of love and, repeating the prayers Our Lord had taught him, he would pray, "Jesus and Mary, my dearest loved ones, for love of you I want to suffer and die. I am yours, every part of me; I belong to myself no longer." Yet later when he could scarcely speak and the infirmarian asked him what afflicted him so, he replied, "My great love of self."

A few days before his happy death, when he was suffering from a high fever and was losing ground rapidly, he seemed close to death. Yet he found strength to repeat again and again, "More, Lord, more!" When the time came, Alphonsus received Viaticum with the same piety that had marked his reception of Holy Communion at least three times a week for

many years. Never did he cease to accept his sufferings patiently or to beg more severe ones from God.

All through his life Alphonsus had manifested great reverence for the priests of the community and even in his last illness he continued to do so. Proximity to death and the weakness of his arms did not prevent him from trying to remove his cap, whenever a priest came to visit him.

During the afternoon of Saturday, October 28th, Alphonsus was filled with joy at the approach of death. God had kept His promises; Alphonsus was in an ecstasy of happiness such as he had experienced more than once during the last year and he remained in it for the three remaining days of his life. In the past, ill health had given his face a pallor which it kept even when he was feeling well. Now, from the beginning of this ecstasy his face was suffused with a beauteous glow and shone like the face of an angel. This was the visible effect of the love which burned in his heart. Frequently, too, he would exclaim, "Most Sweet Jesus" or "O Dearest Mother!" Near midnight of the 30th many factors indicated that Alphonsus was at the point of death. The Fathers and Brothers of the college gathered around his bed. Then at the mention of the name of Jesus, when the crucifix was placed before his face, Alphonsus opened his eyes, which had been closed for three days. They were alight with a happiness rarely seen in him before, even when he was well. Looking at the image of Christ crucified, he kissed the sacred feet and said in a strong, clear voice, "O my Jesusl" Then he gave up his soul to God. It was the vigil of All Saints Day, just after midnight.

Once God had promised Alphonsus that he would be held in great esteem on Majorca. It was now after the good Brother's death that we realized how God was to fulfill this promise. Indeed, on the very morning that the tidings of his death reached the public, the people showed their great affection for him. The whole populace of the city thronged about the college intent upon venerating his holy body and kissing his hands and feet. Among them were the Viceroy with all his counsellors, the Canons of the Cathedral, numerous religious and many noblemen. By afternoon our college chapel was packed; so we carried his body over into the church and placed it in a position of honor. Even there the crowd became so

dense that we could scarcely make a path through it. Then, members of the religious orders arrived to chant the Office of the Dead: Dominicans, Mercedarians, Franciscans, Carmelites, Augustinians, Trinitarians and Minims, each order with its respective superior or provincial. A short while later the whole Cathedral Chapter, accompanied by all the parish priests of the city, came in grand procession carrying the crucifix.

It was unbelievable how many people tried to remove the rosary from his holy hands or cut off pieces of his garments and how many of the sick struggled to touch his body. In order to allow the people to gratify their piety five or six of our Fathers assisted by two Dominicans worked to keep order. Yet even so, all the people were not able to satisfy their devotion. It was undoubtedly a source of great glory to God when those who were caught in the press of the crowd and could not approach, began to toss rosaries and medals from every side that they might touch the body.

In the presence of the Viceroy, the Chapter and the civil magistrates we said the Office of the Dead according to the Society's custom. Then as evening drew on, one of our Fathers preached a sermon from the church pulpit for a quarter of an hour. He spoke of the high lights of the good Brother's life and in closing invited the people to come back on the following Friday. It is interesting to note that during the sermon and the Office not a soul in the presence of the body covered his head or spoke a word. By this time the Church was filled to overflowing with the largest crowd we had even seen in it; and yet the ceremonies were conducted amid profound silence. One might even have believed that the whole church was empty, so quiet did everyone remain.

When the time came to bury the body, we found that the only feasible course was to place it in the church vault and we had a great deal of trouble doing even that. We succeeded in sending the people home on the pretext that they could attend the dear Brother's funeral at a later date. Finally at ten o'clock at night we conducted a private burial service, because we knew that at any other time we would never be able to do so. The good Brother's face and hands, I noticed, remained as supple as if he were alive.

Because of Alphonsus' holy life and death and the divine revelations vouchsafed to him, we are morally certain, as certain as one can be in this life, that he has entered heaven without passing through the pains of purgatory and that he now occupies the throne of glory promised to the humble man. Nevertheless, in fulfillment of my office as Rector, I ask your Reverence to have the usual suffrages of the Society offered in your college for the happy repose of his soul. In addition I beg you to pray for all of us here in Majorca, that we may imitate the model of sanctity which God has given us in the good Brother, Alphonsus Rodriguez. May God protect your Reverence.

After I finished this letter, a large delegation of the most influential men of the Island came to request that we hold a solemn funeral service on Friday, November 3rd. This we did and on the occasion a panegyric was preached from the church pulpit. Even before dawn on that memorable Friday an immense crowd arrived and our church, although it is a large one, could accommodate only a fourth of the gathering. For the second time the Viceroy and other noblemen came and the Bishop himself was kept away only by serious illness. Many of the Brother's dear friends placed lighted candles about the coffin. After the solemn Office, the panegyric I have mentioned was preached, and the people were at a loss what to admire most: Alphonsus' virtues, the divine favors he had received, or his efficacious intercession with God and His Blessed Mother.

Even as I write, I am constantly being besieged by the laity and by churchmen, by Brothers and Sisters of all the religious orders, all begging for some relic of the good Brother. His coffin in the small vault near the Blessed Virgin's altar is always surrounded by the faithful and rumor has it that many miracles have already taken place there. When we have time to investigate them further, I will write your Reverence about our findings.[4]

[4] There is no record of a later letter from Fr. Julian to the houses of the Society in Spain concerning the miracles performed at the tomb. That miracles were performed through Alphonsus' intercession is abundantly attested to, and the absence of a later letter about these early miracles does not controvert that testimony.

Ignatian Spirituality and the Liturgy

John N. Schumacher, S.J.

Often enough in the past, efforts have been made to underline a supposed opposition between the objective piety of the liturgy and the subjective or individualistic piety, typified by Ignatian and Jesuit spirituality.[1] Pius XII gave a definitive answer to such attempts with his authoritative statements in *Mediator Dei* on the complementary nature of the two elements of Christian spirituality. "Both merge harmoniously in the single spirit which animates them, 'Christ is all in all.' Both tend to the same objective: until Christ be formed in us."[2] Though this question is now settled, there remains, even in the minds of many Jesuits, a feeling that though there may be no opposition, Ignatian and liturgical spirituality are two distinct forms, and that the work of the Society in the Church is to promote Ignatian spirituality, while the liturgy belongs to others. It will be the attempt of this paper, therefore, to see what place the liturgy has in the plan of Ignatius. This will be done by investigating three sources: the personal spirituality of Ignatius himself, the Spiritual Exercises, and the Society, both in her Constitutions and in her early sons, the men immediately formed by St. Ignatius.

All his life Ignatius had great devotion to the liturgical offices of the Church with all their solemnity. Nadal, who knew so much of the early life and of the spirit of Ignatius, speaking of the period at Manresa, once said: "He was present at the canonical hours, assisting at Mass, vespers, compline, and the

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[1] Cf. M. Festugière, O.S.B., *La liturgie catholique* (Maredsous, 1913). This book, first appearing as an article in the *Revue de Philosophie* 22 (1913) 692-886, qualified Ignatian spirituality as individualistic and incompatible with true liturgical piety. It had, however, the good effect of arousing many Jesuits to an investigation of the liturgical element in Ignatian piety, and the ensuing polemic (1914-1916) produced several of the studies referred to in this paper, though their polemical intent led some of them to certain exaggerations.

[2] *Mediator Dei,* no. 37. Cf. also nn. 28-36 for the development of this point. (The numbering used in this paper for references to this encyclical will be that of the America Press edition.)

sermon; our Father always had this spirit of the Church."[3] Likewise during the period when he was living with the Dominicans there, he used to rise each night to assist at Matins,[4] for, though not knowing a word of Latin, his love for psalmody was so great that "he received much comfort."[5] And he declared in later life that if he happened to enter a church when the divine Office was being chanted, he seemed to be totally transported out of himself.[6] And another time he told Ribadeneira, "If I had followed my own likings and inclination, I would have had choir and chant in the Society; but I did not do so, because God our Lord has given me to understand that it is not His will."[7] That these were not idle words was shown by the fact that even in the private recitation of the Office, such were his tears and consolations that he was losing his health, and the Fathers were obliged to obtain for him a dispensation from the Pope.[8] As Father Ellard remarks, speaking of the reply of Bellarmine to early charges that Ignatius had no esteem for the Office because he did not establish choir for the Society, "No charge is so thoroughly refuted in fewer words than in these of St. Robert Bellarmine: 'If Father Ignatius had gone through the Office with his lips only and not with his heart, it would not have been necessary to forbid him to read it, lest the abundance of his tears destroy his eyesight.' "[9]

With regard to the sacraments of Penance and the Holy Eucharist, it is well known how much importance Ignatius

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[3] Ms. Archiv. S.J. Roman., *Instit.* 98, fol. 219 v., quoted by Miguel Nicolau, S.J., "Liturgia y Ejercicios," *Manresa* 20 (Julio-Diciembre 1948) 252.

[4] Paul Dudon, S.J., *St. Ignatius of Loyola* (Milwaukee, 1949). Translated by William J. Young, S.J., p. 59.

[5] *Acta Patris Ignatii*, no. 20; *Monumenta Historica Societatis Jesu* [MHSI] *Scripta de S. Ignatio*, 2, vol. I, *Fontes Narrativi*, I, p. 391.

[6] *Memoriale Patris Ludovici Gonzalez de Camara* [Memoriale L. Gonzalez], no. 177; MHSI, *Fontes Narrativi*, I, p. 636.

[7] *Dicta et facta S. Ignatii a P. Ribadeneira collecta*, no. 10; MHSI, *Fontes Narrativi*, I, p. 418.

[8] *Pláticas Espirituales del P. Jerónimo Nadal, S.I., en Coimbra (1561).* Miguel Nicolau, S.J., ed. (Granada, 1945), p. 71. [Pláticas en Coimbra]

[9] Gerald Ellard, S.J., "St. Ignatius Loyola and Public Worship," *Thought* 19 (1944) p. 664, quoting from *Bellarmini Exhortationes Domesticae* (Brussels, 1899), p. 21.

placed on their frequent reception, and how much his followers were responsible for the restoration of this practice. Pope Benedict XIV declared: "It is indeed to Ignatius and to the Society he founded that the Church owes the spread of the practice of frequent Confession and Communion."[10] And Dudon remarks that the one notable point in Ignatius' Rules of Thinking with the Church which is to be found neither in the decrees of the Council of Sens, held in 1528 while Ignatius was there in Paris, nor in the writings of Clichtove, a Sorbonne professor largely responsible for the Council's decrees, is that recommending frequent Communion.[11] Such an esteem for the frequent reception of the sacraments, despite the unfavorable attitude and even opposition it aroused in many circles, certainly indicates something of the place of the liturgy in the mind of Ignatius.

But it was the Mass which formed the center of Ignatius' spiritual life. So great were the consolations that he experienced in celebrating the Holy Sacrifice that Father Gonçalves da Camara relates that at some periods he was unable to say Mass oftener than on Sundays and feast days, so physically exhausted did it leave him.[12] When he did say Mass, he prepared carefully the afternoon before, reading through the Mass in the Missal several times.[13] In every decision or danger that faced the Society after its foundation, it was the Mass he relied on to give light or to ward off the danger. When it was question of obtaining papal approval for the Society, he ordered 3000 Masses to be said by his small group of companions;[14] when writing the Constitutions, each important decision was accompanied by several days of offering the Holy Sacrifice to seek God's will.[15] In the Constitutions themselves, it is the Mass he assigns as the most important means which

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[10] Benedict XIV, *De servorum Dei beatificatione et beatorum canonizatione*, 3, 28; *Opera Omnia* 3 (Venezia, 1767) 140. Quoted by John Hardon, S.J. "Historical Antecedents of St. Pius X's Decree on Frequent Communion," *Theological Studies* 16 (1955) 498.

[11] Dudon, *St. Ignatius*, pp. 457-462.

[12] *Memoriale L. Gonzalez*, no. 194; MHSI, *Fontes Narrativi*, I, p. 643.

[13] *Ibid.*, p. 644.

[14] *Epistola Patris Laynez de P. Ignatio*, no. 52; MHSI, *Fontes Narrativi*, I, p. 131.

[15] *Acta P. Ignatii*, no. 101; MHSI, *Fontes Narrativi*, I, p. 507.

the General has at his command for the government and preservation of the Society.[16]

Nadal, in the course of his visitation of the province of Portugal, told the community of Coimbra,

> Let each one strive to profit much from the Mass, for very great profit can be drawn, as our Father understood. It was for this reason he refrained from giving more time to prayer, seeing that whoever had a little knowledge and love of God could be helped very much by the Mass.[17]

That such was the case in his own spiritual life is most clearly shown in the pages of the spiritual diary of Ignatius, covering thirteen months in 1544-1545.[18] In it Ignatius records the consolations, tears, illuminations, and visions, received chiefly during the Holy Sacrifice day by day. Father de Guibert, in his analysis of this diary has pointed out in detail the centrality of the Mass in the personal spirituality of Ignatius.

> It is the Mass of each day which manifestly forms the center of the graces noted for that day: awaking and rising in view of celebrating, the prayer and interior preparation for the Holy Sacrifice, the preparation of the altar and of the vestments he will wear, the beginning of the Mass and its different parts, the thanksgiving—these are the moments to which are attached the immense majority of the favors noted. Even those received in the course of the day appear almost always as the prolongation or a complement of those of the morning.[19]

Another recent study of the place of the Mass in the personal spirituality of St. Ignatius, after tracing the place of the Mass in the environment of Ignatius' life from Loyola as a child to Venice in 1537, analyzes this diary, and comes to this conclusion:

> I would say that Iñigo de Loyola had succeeded by then in giving to his spiritual life that perfect unity which characterizes the saints, simplifying it in the Mass. There he found everything; in it was sustained the whole personal and unmistakable system of his own spirituality.[20]

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[16] *Constitutiones Societatis Jesu*, IX, 6.

[17] *Pláticas en Coimbra*, p. 202.

[18] *Ephemeris Sancti Patris Ignatii;* MHSI, *Constitutiones Societatis Jesu*, vol. 1, *Monumenta Constitutionum Praevia*, pp. 86-158.

[19] Joseph de Guibert, S.J., "Mystique Ignatienne," *Revue d'Ascétique et de Mystique* 19 (1938) 117-118.

[20] Angel Suquia Goicoechea, *La Santa Misa en la espiritualidad de*

As the author points out,[21] the study of this spiritual diary seems to be the real answer to those who would accuse Ignatius of being anti-liturgical, for it is not enough merely to show that Ignatius made use of the liturgy, but that as "the public supplication of the illustrious Spouse of Jesus Christ and thus superior in excellence to private prayers,"[22] it was given its due place in the personal spirituality of the saint. That this is true seems clear from a study of the precious document.

Moreover, Father Iparraguirre, in his introduction to a recent Spanish edition, has noted the importance of this for an appreciation of the place of the liturgy in the daily life of a Jesuit.

> In this document is reflected the practical way in which St. Ignatius was adapting the foundation of the Exercises to real concrete life. He applies the principles and norms of the immortal little book, not in a limited time set aside for retreat, and within the frame of meditations made at this time, but in the midst of the occupations of his ordinary life. On these very days he was taking care of his current business, making visits, writing letters, directing the government of the Society.[23]

Even so brief a conspectus of the nature of this diary suffices to show the aptness of Father Ellard's suggestion that here we have the reason why it is that in the Church's iconography Ignatius is generally represented as the priest vested for Mass, and why the Secret of his Mass reads: "O Lord God, may the gracious prayers of St. Ignatius so aid us, that these most holy Mysteries, in which Thou hast placed the fountainhead of all our holiness, may sanctify us in truth."[24]

The Spiritual Exercises

On the Spiritual Exercises of St. Ignatius and their vast influence over the past four centuries many have laid the blame for the liturgical decadence from which only the present century has brought a reawakening. It cannot be denied that the Exercises can be given in such a way as to lead a soul away

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San Ignacio de Loyola (Madrid, 1950) p. 158.

[21] *Ibid.*, p. 187.

[22] *Mediator Dei*, no. 37.

[23] Ignacio Iparraguirre, S.J., ed., *Obras completas de San Ignacio de Loyola* (Madrid: BAC, 1952), p. 279.

[24] Ellard, *op. cit.*, p. 670.

from the love for the Church's prayer, or at least not to bring him closer. But the question is here of the Exercises as they are in themselves, as they came from St. Ignatius; what relation is there between the Exercises and the liturgy?

It should first be noted that to speak of the asceticism of the liturgy is a misnomer. A method of asceticism can be impregnated with the spirit of the liturgy and make great use of the liturgy, but the liturgy by itself is not supposed to be a method of asceticism. As Pius XII says,

> Very truly, the sacraments and the Sacrifice of the altar, being Christ's own actions, must be held to be capable in themselves of conveying and dispensing grace from the Divine Head to the members of the Mystical Body. But if they are to produce their proper effect, it is absolutely necessary that our hearts be properly disposed to receive them.[25]

And he goes on to specify that this disposition is fostered through meditation and the exercise of the ascetical life, and particularly the Spiritual Exercises.[26]

From the opening of the Exercises, it is clear that Ignatius presupposes that they will be accompanied by the liturgy. In the twentieth annotation, he speaks of the necessity of complete withdrawal as far as possible from all else, and suggests that the exercitant "choose another house or room in order to live there in as great privacy as possible, *so that he will be free to go to Mass and Vespers* without any fear that his acquaintances will cause any difficulty."[27]

In similar manner, it is with reference to Mass and Vespers that the daily time order is arranged.[28] That in the mind of Ignatius this was not merely a convenient way of designating the time seems clear from the Directory written by Father Vitoria, containing the instructions given him by St. Ignatius himself on the method of giving the Exercises. He says in speaking of the place, "It is much better, if it be possible, that he make them outside the house in a place which is secluded, but where he may conveniently hear Mass and Vespers, or at

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[25] *Mediator Dei*, no. 31.

[26] *Ibid.*, nn. 31-35 and 189.

[27] *Spiritual Exercises*, no. 20. Italics supplied. The numbers are those of the critical edition of the MHSI, and the translation is that of Louis J. Puhl, S.J., (Westminster, 1951).

[28] *Ibid.*, no. 72.

least Mass."[29] The Directory of Polanco repeats the same instruction, though it leaves the assistance at Vespers up to the inclination of the exercitant.[30] The same prescription is found in the Directory of Father Hoffaeus, from this same period,[31] who also recommends that in the case of the uninstructed [*rudes*], an explanation of the mysteries of the Mass and its ceremonies is to be given each day before Mass, so that they may apply this during the following Masses which they will hear.[32]

The attitude of Ignatius to the liturgy is again made clear in his Rules for Thinking with the Church, "The documents with which Ignatius arms the exercitant to send him off to his ordinary life, offer the norm and standard for the conscious reaffirmation and renewed evaluation of the liturgical acts."[33] Such, for example, are the second, recommending frequent Confession and Communion;[34] the third, "We ought to praise the frequent hearing of Mass, the singing of hymns, psalmody, and long prayers, whether in the church or outside; likewise, the hours arranged at fixed times for the whole Divine Office, for every kind of prayer, and for the canonical hours."[35] Father Brou, commenting on these rules, aptly remarks, "the insertion of these lines in a manual of spirituality, where they seem to be quite uncalled for, gives them a characteristic meaning. They inform us that in the thought of St. Ignatius a devotion that did not give its proper place to the official and public worship of the Church would not be entirely Catholic."[36]

The first and thirteenth rules give us this spirit more explicitly, showing how truly Ignatius was a loyal son of the Church: "We must put aside all judgment of our own, and

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[29] *Directorium Patri Vitoria dictatum*, no. 4; MHSI, *Exercitia Spiritualia Sancti Ignatii de Loyola et eorum Directoria* 2, vol. 2, *Directoria Exercitiorum Spiritualium* [Directoria], p. 92.

[30] *Directorium P. Joannis Alfonsi Polanco*, MHSI, *Directoria*, p. 285.

[31] *Instructiones, Magistro Exercitantium a P. Hoffaeo Traditae*, no. 72; MHSI, *Directoria*, p. 231.

[32] *Ibid.*, no. 66, pp. 230-231.

[33] Miguel Nicolau, S.J., "Liturgia y Ejercicios," p. 243.

[34] *Spiritual Exercises*, no. 354.

[35] *Ibid.*, no. 355.

[36] Alexandre Brou, S.J., *The Ignatian Way to God*. Trans. William Young, S.J. (Milwaukee, 1952), p. 109.

keep the mind ever ready to obey in all things the true Spouse of Jesus Christ, our holy Mother, the hierarchical Church."[37] "For I must be convinced that in Christ our Lord, the Bridegroom, and in His spouse the Church, only one Spirit holds sway, which governs and rules for the salvation of souls."[38] A man of such an attitude could never fail to appreciate the full value of the prayer of the Church, which is the prayer of Christ, whose Spirit she has.

All this shows that the Ignatian Exercises are by no means cut off from, or opposed to, the liturgical worship of the Church, and how uninformed is such a statement as that of Romano Guardini that "the liturgy has no place in the Spiritual Exercises."[39] But something more is necessary, for it is quite possible to perform acts of liturgical worship, and even esteem it as the prayer of the Church, and yet be a stranger to the full spirit of the liturgy. The Exercises, however, rightly understood, "draw the best of their substance from the same source as the Church does in her worship; the same spirit animates them both, and with due respect for the necessary differences and analogies, it is by a similar expression of the mystery, and a completely analogous route that we arrive at this spirit."[40] Let us trace some of these features in the liturgy and the Exercises.

In *Mediator Dei,* Pius XII points out how the Church presents to us the life of Christ as an example for us to imitate,[41] and in calling to mind His mysteries, she strives to make all believers take their part in them, so that the divine Head of the Mystical Body may live in all the members with the fullness of His holiness.[42] And the liturgical year requires a serious effort and constant practice to imitate His mysteries, to enter willingly upon His path of sorrow and thus finally share His glory and eternal happiness.[43] Is not this the very end that

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[37] *Spiritual Exercises,* no. 353.

[38] *Ibid.,* no. 365.

[39] Romano Guardini, *The Spirit of the Liturgy.* Trans. by Ada Lane. (New York, 1931), p. 95.

[40] Joseph Gelineau, S.J., "L'esprit liturgique des Exercises," *Christus* 10 (avril 1956), 226.

[41] *Mediator Dei,* no. 153.

[42] *Ibid.,* no. 152.

[43] *Ibid.,* no. 161.

St. Ignatius has in mind, proposing the Public Life, the Passion, and the Glorious Life of Our Lord to the exercitant, asking for an intimate knowledge of Our Lord, who has become man for me, that I may love Him more and follow Him more closely?[44] Or in the Kingdom, where the Eternal King invites the exercitant to join Him so that as he has had a share in the toil with Him, afterwards he may share in the victory with Him?[45]

But, continues *Mediator Dei,*

> The liturgical year is not a cold and lifeless representation of the events of the past, or a simple and bare record of a former age. It is rather Christ Himself who is ever living in His Church. Here He continues that journey of immense mercy which He lovingly began in His mortal life, going about doing good, with the design of bringing men to know His mysteries, and in a way live by them.[46]

This, too, is true of the Exercises. As Father Daniélou has put it,

> These mysteries of Christ are not only past realities, they are continuing in the present. The Christ of St. Ignatius is not the Christ of the Protestants, who is only the Christ of the Gospels, towards whom memory likes to turn to draw some edifying lessons. It is the Risen Christ, living now, continuing to accomplish His work until the Parousia. The Christ of the Kingdom is the Christ of glory, spreading the Kingdom of the Father over the entire human race. But where is the Christ of glory actually working now? In the Church.[47]

Another characteristic of the prayer of the liturgy is that it is directed chiefly, though not exclusively, to the Father through the Son, the mediator between God and man. Christ, as our High Priest, offers the prayers of His Mystical Body, united to Him as its Head, to His Father. Likewise Our Lady, as Mother of Christ, the Son of God, is always honored next to God in the liturgy. In Mass and Office, it is through her intercession, before that of all the saints, that we pray to God through the Son.

Quite in accord with this liturgical prayer is that of St.

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[44] *Spiritual Exercises,* no. 104.

[45] *Ibid.,* no. 93.

[46] *Mediator Dei,* no. 165.

[47] Jean Daniélou, S.J., "La vision ignatienne du monde et de l'homme," *Revue d'ascétique et de mystique* 65 (1950) 8.

Ignatius. It is significant that whenever there is question of a grace which is especially to be sought for—the horror of sin and of the world in the meditation on personal sin, the embracing of Christ's poverty and humiliations in the meditations on the Two Standards, the Three Classes of Men, and the Three Modes of Humility, as well as all during the period of the election,[48]—the colloquies are always to be the Triple Colloquy—through Mary to her Son, and through the Son to His Father. This same recurrence to the mediatorship of Our Lord, and, under Him, of His Blessed Mother, comes out continually in the spiritual diary of St. Ignatius. He records, for example, that "during the Mass, as well as before and after it, he saw the Mother and the Son propitious to intercede with the Father;"[49] another day after Mass, he presents his decision not to have fixed revenues to the Father through Our Lady and her Son, precisely as in the Triple Colloquy of the Exercises.[50] At another time, during his Mass he perceived Jesus seeming to join him more closely to the Blessed Trinity.[51] From these typical examples it would seem that on this point also the spiritual diary of Ignatius offers us a commentary on the Exercises, showing how the prayer of the Triple Colloquy becomes part of the daily prayer of the Saint.

In spite of these marked similarities in method and spirit, it does remain true that there are differences between the Exercises and the liturgy, as would be expected. In the presentation of Christ's mysteries in the liturgy we have a leisurely progression through the year; in the Exercises, mystery follows mystery in close succession. But, as Father Böminghaus points out, in this the Exercises "gather together the rays of the life of Jesus and place the soul under this strong light."[52] This concentration will make these mysteries part of the life of the man, and impress them deeply into his soul. Then he can lovingly follow them through the course of the liturgical year, not just passing along in the sentiment of the feast, but deepening ever more the meaning he has seen in these mysteries

[48] *Spiritual Exercises*, nn. 147, 148, 156, 159, 168.

[49] *Ephemeris Sancti Patris Ignatii*, p. 87.

[50] *Ibid.*, p. 88.

[51] *Ibid.*, pp. 112-113.

[52] Ernst Böminghaus, S.J., *Die Aszese der Ignatianischen Exerzitien* (Freiburg im Breisgau, 1927) p. 90.

for his own life during the Exercises.[53] Here again, rather than being opposed to the liturgical life, the Exercises must complement it and impregnate it with greater vigor, as the Pope points out so clearly in *Mediator Dei*.[54] But it is a mutual complementing, for the man who has nourished his piety on the mysteries of Christ in the liturgical cycle will likewise bring greater unction to his contemplation of them in the retreat.

Again, the liturgy tends more immediately to the worship and glorification of God, while the Exercises, without admitting in any way the shallow and basically false distinction of theocentrism against anthropocentrism, do tend more proximately to an end of personal fruit for the soul. But this fruit or grace is only desired for the soul in order that it may fulfil the end given it by its Creator, "to praise, reverence, and serve God our Lord,"[55] and whatever else each contemplation or meditation seeks, the preparatory prayer always directs it ultimately to the "service and praise of His Divine Majesty."[56] Here again the distinction made above must be repeated: the liturgy is not a system of asceticism, while the Exercises are at least the main lines of such a system; both liturgy and Exercises must have their place, and each must complement the other.

The Society and the Liturgy

If such was the liturgical spirit of Ignatius as shown in his own life and in his Exercises, there should have been a reflection of the same spirit in the spirituality of the early Jesuits, the men formed in the spiritual life by the hand of Ignatius himself. That such was the case is abundantly clear from the testimony of the writings we have from some of them.

But there is an objection to be considered first, the answer to which will help to clarify what is to follow. Did not Ignatius, in spite of his love for the liturgy, exclude it from the spirituality of his Society? If the liturgy is properly understood, the answer to be given is no. It is not the *liturgy,* the public prayer of the Church, which Ignatius gave up, but only its *solemnity*. Father Cavallera has brought out the distinction

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[53] *Ibid.*, pp. 90-91.

[54] *Mediator Dei*, nn. 178-180.

[55] *Spiritual Exercises*, no. 23.

[56] *Ibid.*, no. 46, and *passim*.

clearly: "By its very nature the liturgy is celebrated in the name of the Church, and therefore, even when it consists in a low Mass or private recitation of the Office, it remains public prayer, said in the name of the Church and for the Church, in union with all those everywhere who on the same day fulfil the same duty, solemnly or not."[57] This has been confirmed by *Mediator Dei,* speaking of the Mass, which "of its very nature has always and everywhere the character of a public and social act, inasmuch as he who offers it acts in the name of Christ and of the faithful."[58]

Moreover, it is not even completely true that Ignatius excluded all solemnity in the liturgy as performed by his sons. Despite his own love for the psalmody of the Church, he did not wish the obligation of choir in the Society, because it seemed to him to be clearly God's will that his sons should glorify God in other ways, by their apostolic labor. At the same time, in the Constitutions, Ignatius made provision for Vespers to be chanted in Jesuit churches whenever it was helpful for the people, and provided as well for Tenebrae during Holy Week.[59] Also, among the traditions mentioned by Nadal as stemming from St. Ignatius' time, though without the force of rule for the whole Society, was the custom of chanting Matins on the vigil of Christmas.[60] Thus, in as much as it was only in the interests of the greater glory of God and the more universal good that Ignatius sacrificed the solemn liturgy, it was in no way contrary to his mind to make use of it when the good of souls required it. An outstanding example of the application of this principle is recalled by Father Astrain in the Paraguay Reductions, where great use was made of sacred music, not only in the Solemn Masses on Sundays and feast days, but even in the daily Mass of the faithful.[61] With these facts in mind, it will be more evident why the liturgy played so important a role in the spirituality of many of the men formed by Ignatius and those who succeeded him.

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[57] Ferdinand Cavallera, S.J., *Ascétisme et Liturgie* (Paris, 1914), pp. 51-52.

[58] *Mediator Dei,* no. 165.

[59] *Constitutiones Societatis Jesu,* VI, c. 3, B.

[60] MHSI, Epistolae P. Hieronymi Nadal [Epist. Nadal], IV, p. 621.

[61] Antonio Astrain, S.J., "San Ignacio de Loyola y la liturgia," *Razón y Fe* 44 (1916), 41-44.

Blessed Peter Faber

The importance of Faber for judging Ignatian spirituality is clear from the fact that he was the first of the early Jesuits to come under the influence of Ignatius, and to be formed to the spirituality of the Exercises. He it was, moreover, under whose charge Ignatius placed the little group of followers when he left Paris,[62] and it was through Faber that the first additions came to the nascent Company in the persons of Le Jay, Broët, and Codure. Moreover, when Ignatius spoke of the ability of various Fathers in giving the Exercises, it was to Faber that he assigned the first place.[63]

To judge of Faber's liturgical spirit, nothing more is necessary than to glance through the pages of his spiritual diary, the *Memoriale.* Even such a detail as the method of dating the *Memoriale* shows how his prayer depended on the liturgical cycle of the Church, since he dated it by the occurring feast, just as Ignatius did in his own spiritual diary. The sentiments and lights he records from day to day show how his private prayer chiefly nourished itself on the feast of the day. One example can suffice:

> On the feast of the virgin, blessed Scholastica, I celebrated her Mass for myself. In it I noted and felt that it was very necessary and fitting that I should, on like feasts of the holy virgins, seek graces which conduce to my own perfection. For these holy virgins with great zeal strove to build in themselves a temple in the Holy Spirit, and wished to become vessels of holiness to please their Spouse Jesus Christ, to whom they had vowed themselves. Such souls as these greatly desire that all of us should be adorned in ourselves, and that, free from the blemishes which displease the divine eyes, we should please our God in all holiness and justice. Therefore, these virgins are solicitous for us when we ask such graces through their intercession.[64]

He had great esteem for the solemn liturgy of the Church, and when he participated in such worship, found everything uniting him to God. One striking example of this is the following:

> At the first vespers of the Assumption, I found much devotion while I was in the church of Our Lady of Spires. Such was it that

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[62] *Epistola Patris Laynez de P. Ignatio,* no. 31; MHSI, *Fontes Narrativi,* I, p. 105.

[63] *Memoriale L. Gonzalez,* no. 226; MHSI, *Fontes Narativi,* I, p. 658.

[64] *Memoriale Petri Fabri,* no. 246; MHSI, *Fabri Monumenta,* p. 615.

> all the ceremonies, the candles, the organs, the singing, the honor paid to the relics and ornaments, all these things gave a devotion such that I cannot express. In that spirit, I blessed him who had set up and lighted the candles and arranged them, and him who had left the revenues to make that possible; likewise the organs and the organist and the founders; likewise all the ornaments for the divine worship which I saw; likewise the chanters, and the chants of the boys' choir; likewise the reliquaries, and those who sought out the relics, or on finding them, adorned them. In short, I say that with that spirit I esteemed more the least of these and similar works done with simplicity and with a Catholic faith, than a thousand degrees of that idle faith which those men so exalt who do not hold proper sentiments toward the hierarchic Church.[65]

In the midst of his travels over half of Europe, and his tremendous apostolic labors, Faber found his strength and inspiration in his Mass and Office. The *Memoriale* is filled with accounts of the illuminations which came to him from God during the Holy Sacrifice, of the devotion which he experienced in it, of how he applied it for every kind of intention, especially for the needs of the universal Church. He recounts also his efforts to preserve himself from distractions in the Mass and in his recitation of the Divine Office, efforts which are very significant of the value he placed on these prayers of the Church. For the Office he was careful to prepare himself, and from it frequently drew the nourishment for his prayer throughout the day. In the distractions in which he found himself from the many pressing apostolic works he was engaged in, he recalled to himself that

> While a good attention to the divine words lasts, the Lord is busy with your other works and cares; and therefore you ought not permit yourself to be distracted to any other works, however pious they may be, lest you prevent God from Himself being attentive and solicitous for them.[66]

Such an attitude, together with the continual and varied efforts, evident from the *Memoriale,* to make his recitation of the Office more fervent, show sufficiently the high place that the prayer of the Church occupied in the life of Faber.

Jerome Nadal

The importance of Jerome Nadal for knowing the true spirit

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[65] *Ibid.*, no. 87; pp. 536-537.

[66] *Ibid.*, no. 180; pp. 583-584.

of St. Ignatius has been underlined by no one better than by Polanco, in a letter to Father Diego Mirón, Provincial of Portugal, in 1553, announcing Nadal's coming visit to Portugal.

> He has a deep knowledge of our Father Ignatius, because he has dealt with him much, and it seems that he understands his spirit, and has penetrated into the Institute of the Society more deeply than any other I know and is of those who have most clearly shown themselves to be true sons of the Society.[67]

The liturgical spirit of Nadal was in no way inferior to that of Faber, and inasmuch as he was charged by Ignatius with the task of promulgating the Constitutions, he has left in his exhortations and letters much more of the theoretical basis of this spirit and its place in the spirituality of the Society. In 1561 at Alcala, he spoke of prayer at some length, and how in the Society it should be made according to the Exercises. He then continued:

> There is another thing which gives me particular devotion, namely, that you watch the feasts which the Church is celebrating, and the mysteries which they represent, and try to meditate on them. The Church is now celebrating the birth of Christ our Lord; meditate on this mystery and you will find in it special grace and consolation and profit. I say the same of the feasts of the saints, of the Apostles, etc., because in these times God concurs in a special way.[68]

The reason behind this preference for the liturgical cycle of the Church in one's own private prayer he sets down in his own spiritual diary:

> One must follow the devotions of the Church in her offices, for the spirit is felt more deeply when the whole Church devotes herself to that spirit, and the blessed exult in it. Other things being equal, a saint is heard more readily on his feast.[69]

So much did Nadal esteem this concordance of one's private prayer with the order of the liturgy that he composed a book, which, however, was only published some years after his death, containing meditations on the Gospels of all the Sundays of the year, and the ferias of Lent, with a picture accompanying each to serve as the composition of place.[70] According

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[67] MHSI, *Epist. Nadal*, I, p. 766.

[68] Miguel Nicolau, S.J., *Jeronimo, Nadal, S.I.* (Madrid, 1949), p. 522, no. 31.

[69] *Orat. Observ.* MHSI, *Epist. Nadal*, IV, p. 691.

[70] Hieronymus Natalis, S.I., *Adnotationes et Meditationes in Evangelia*

to the author of the dedication of the work to Clement VIII, Father Santiago Jimenez, the idea had originally been suggested to Nadal by Ignatius himself.[71]

To the community of the college of Coimbra, Nadal enlarged on this idea of private prayer being dependent on the liturgy, showing the special need of this in the Society.

> Public prayer is principally that of the Mass, which has its great virtue from the holy Sacrament and Sacrifice. Private prayer is that which each one makes in his room; and in order that this may go well, it should always take its authority and order from the public prayer, so that it may draw its force from this latter. This is especially important for us who do not have public prayer in common, since we do not have choir. In place of choir, each has his room, making his prayer there by the command of obedience, all of us united in it when the bell for prayer sounds at definite times. And this is true for the whole Society, and it is its common and public prayer, when not made individually.[72]

The passage has been quoted previously[73] where Nadal declared that the reason why St. Ignatius had not given more place to prayer in the rules of the Society was that he realized that the Mass could supply for much prayer in any man who had "a little knowledge and love of God." That it had that effect with Nadal himself is clear from his spiritual diary where he records so many lights and consolations from his Mass, as well as from the recitation of the Divine Office. His great esteem for these two sources of his spiritual life can best be illustrated by a few extracts from his diary, particularly the following one, which lays down the foundation of his liturgical spirit.

> Great attention, devotion, and faith must be placed in the sacraments, the Sacrifice of the Mass, and the sacramentals. For in all these things, the fruit for the spirit is greater, and the effect more certain. Thus the prayer made in the Mass is more to be esteemed than one made by a priest elsewhere; that of the layman said while hearing Mass, more than one said elsewhere; more esteem should

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quae in sacrosancto Missae sacrificio toto anno leguntur (1594-1595). The edition consulted for this paper was the "editio ultima," (Antverpiae, 1607).

[71] *Ibid.*, p. 2*.

[72] *Pláticas en Coimbra*, pp. 189-190.

[73] *Supra*, p. 18.

be given to the prayer recited in the canonical hours, more to the prayer said in the Church, etc.[74]

Again treating of how to pray well to the community of Coimbra, he declares the necessity of giving oneself to God, but it is through the Mass that this is to be accomplished.

> The second thing which will be profitable for prayer is to give one's heart to God our Lord. And this each can do very easily and at a very fitting time, that is, at the Mass, in that unbloody sacrifice wherein is represented the bloody oblation of the Cross, one can and should give and sacrifice to God his heart, that He may possess it; let Him strengthen it and govern it, let Him afflict or console it, as He may wish. Thus you will confirm your oblation with the exalted prayer of the Mass, and offer to the eternal Father yourself and your will together with the oblation of His most holy Son. And in this you will renew the vows which you have made to the Lord, and repeat them once more, and beg help to cooperate with the grace which is communicated to you in them, and to follow the Institute with all you have promised—all this each one can do with a simple act of confirmation.[75]

In these lines practically the whole Jesuit life is summed up in the offering each one is to make of himself daily at the Mass—certainly a liturgically centered spirituality. And again, as we have seen previously, the doctrine which he was teaching to others was paralleled in his own life, as the following passage from his spiritual diary shows.

> Strive to realize what prayer is, and what sacrifice, and how the two are to be joined. For the Holy Spirit will help you in prayer, and will make petition on your behalf; while Christ will offer sacrifice for you. For if we do not offer our sacrifices in the power of Christ, we offer nothing. Only His sacrifice was of itself pleasing to God, and through His, all others.[76]

In similar fashion his diary manifests his devotion to the Divine Office. "Seek in the Psalter delight of soul and spiritual profit. These the Lord will give you, as well as the grace that you may not only not find it troublesome to read the canonical hours so frequently, but you may eagerly desire to find time to pray."[77] And in another place:

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[74] Archiv. S.J. Roman, *Opp: NN.* 30 *(Orat. observ.)* p. 273, cited in Nicolau, "Liturgia y Ejercicios," p. 265.

[75] *Pláticas en Coimbra,* p. 200.

[76] *Orat. observ.*, MHSI, *Epist. Nadal,* IV, p. 688.

[77] Archiv. S.J. Roman., *Opp: NN.* 30 *(Orat, observ.)* p. 402, cited in Nicolau, "Liturgia y Ejercicios," p. 266.

> In reading the canonical hours, above all the Psalms, put on the person of Christ; that is, Christ Himself, so that in Him you may ask, suffer, be powerful; as if He Himself should speak in you, and you in Him, in the Holy Spirit. Put on the person of the Church, or of another, as the occasion demands.[78]

Other Early Jesuits

Though the cryptic nature of Borgia's spiritual diary[79] does not give us much knowledge of the exact place liturgical prayer had in his personal spiritual life, it does not seem to have been as prominent as in the life of the men studied thus far. However, he composed two books of meditations, one on the Gospels of the Sundays, ferial days, and principal feasts of the year, the other on the Gospels of the feasts of the saints[79a]. The idea behind these meditations is precisely that expressed by Nadal in his exhortation at Alcala in 1561, quoted above.[80] For in his prologue he expresses clearly the liturgical spirit of union with the prayer of the Church which should rule private prayer:

> With regard to the matter of the meditation, this is not left to the choice of the one meditating, but for his greater security, let him take those which the Roman Church, the Spouse of Christ, has chosen, according to the Gospels which she has proposed for Sundays and other feasts, because, as a true and prudent mother, she has known how to choose the food which is most fitting for her children.[81]

And further on, in explaining the petition for the particular grace to be sought from each meditation, he speaks thus:

> What is to be asked for is the same as what the Roman Church asks for on the Sundays and feast days; because she knows better

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[78] *Orat. observ.*, MHSI, *Epist. Nadal*, IV, p. 696.

[79] MHSI, *Sanctus Franciscus Borgia* V, *Diarium*, pp. 729-887.

[79a] *El Evangelio meditado. Meditaciones para todas las domínicas y ferias del año y para las principales festividades.* Federico Cervós, S.J., ed. Madrid, 1912; and *Meditaciones de San Francisco de Borja sobre los Evangelios de las fiestas de los santos.* José March, S.J., ed. Barcelona, 1925. There is an older Latin edition of the first work: *Meditationes in praecipua Evangelia pro diebus Dominicis et Feriis totius anni & quibusdam ex principalioribus Festis, quae occurrunt in primo tractatu*, in *Sancti Francisci Borgiae Opera Omnia*, Liber 6. (Bruxellis, 1675). It is not clear, however, whether or not this edition is the first publication of this work, or whether it had been published in the lifetime of Borgia. The Latin edition will be the one referred to in this paper.

[80] *Supra*, p. 29.

[81] *Sancti Francisci Borgiae Opera Omnia*, p. 229, no. 2.

what is proper for us to ask, since she asks for it with the Spirit of the Lord, who pleads for us with unutterable groanings.[82]

The practice of seeking liturgical inspiration for meditation has continued in the Society, though it is true that the liturgical spirit has not always been as explicit as in the meditations of Nadal and Borgia, and undoubtedly the liturgical year has merely formed a convenient framework for many such books of meditations. St. Peter Canisius, who had known the work of Nadal,[83] published a similar two volume work in 1591-1593.[84] Father Luis de la Puente, in his life of Father Baltasar Alvarez, speaking of the fact that God commonly illuminates those in the higher states of prayer with lights concerning the various feasts of Christ and the saints on the feast days themselves, affirms that this is a sign of how pleasing to God such a conformity of one's mental prayer to the spirit of the Church is.[85]

A study of the spiritual notes and books in the Roman archives of the Society by Father Iparraguirre[86] has shown a pronounced liturgical tendency in the prayer of many Novices and Scholastics of the Roman College in the last half of the 16th century. For example, in his meditations on the life of Christ, Father Bartholomew Ricci, Master of Novices at this period for some years, counsels his readers to do what he does in his ordinary meditation: take the matter for meditation according to the liturgical cycle of the Church.[87] Other examples, both from works of those in charge of the spiritual training of the young men, and from the spiritual notes of the

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[82] *Ibid.*, p. 230, no. 14.

[83] MHSI, *Epist. Nadal*, III, p. 749.

[84] *Notae in evangelicas lectiones, quae per totum annum dominicis diebus in ecclesia catholica recitantur. Opus ad pie meditandum et ad precandum Deum accommodatum et nunc primum editum;* and *Notae in evangelicas lectiones quae per totum annum festis sanctorum diebus in ecclesia catholica recitantur. Opus ad pie meditandum ac simul ad precandum Deum accommodatum et nunc primum in lucem editum.* Cited in Nicolau, "Liturgia y Ejercicios," pp. 269-270, nn. 118 and 119.

[85] *Vida del P. Baltasar Alvarez,* c. 42, edic. La Torre, Madrid, 1880, pp. 458-459. Cited in Nicolau, "Liturgia y Ejercicios," p. 270.

[86] Ignacio Iparraguirre, S.J., "Para la historia de la oración en el Colegio Romano durante la segunda mitad del siglo XVI," *Archivum Historicum Societatis Jesu,* 15 (1946) 77-126.

[87] *Ibid.*, p. 109.

young Jesuits themselves, are also pointed out by Father Iparraguirre. Though the evidence by no means shows a universal liturgical spirit, there seems to have been a very marked tendency in this direction.[88]

Conclusions

What conclusions are to be drawn from the facts presented in this paper as to the place of the liturgy in Ignatian spirituality? First of all, there is the obvious, but negative, conclusion, that there is no incompatibility between true Ignatian spirituality and profound liturgical piety. But our conclusions can go much further. St. Ignatius not only deeply loved the liturgy, but, at least in his later years when his personal spirituality had fully matured, centered his entire spiritual life around the Holy Sacrifice of the Mass. The men who most closely followed St. Ignatius, and who, by his own testimony, had penetrated most deeply into the spirit of the Exercises and of the Society—Faber and Nadal—were men of profound liturgical spirit. A love and esteem for the liturgy, then, and a penetration of one's private prayer with the spirit of the liturgy, can be said to be proper to the spirituality of the Society. If it has not always been so in our time, this is simply another instance in which a study of our earliest traditions can bring us closer to the mind and spirit of our Father and the Society he founded, as studies of recent years on the Exercises have done.

Likewise in our apostolate there is place for increased use of the liturgy, according to the mind of the Church. As far back as 1922, in a letter on the use of the sacred liturgy according to the way of life in the Society, Father Ledochowski had written on the necessity of explaining to our students the meaning of the ceremonies of the Mass and other liturgical functions, so as to give them a love of the Church's liturgy.[89] In 1932 a letter to the Italian provinces emphasized the need of promoting in our churches a greater participation of the people in the liturgy, especially in the Holy Sacrifice of the Mass.[90] The people should be instructed in the meaning of the

[88] *Ibid.*, p. 125.

[89] "De sacra liturgia pro nostrae vitae ratione accurate peragenda," *Acta Romana* 3 (1922) 476.

[90] "De spiritu sacrae liturgiae in nostris templis et operibus in Italia

Mass,[91] and given the opportunity to participate by means of dialogue Masses[92] or Mass sung by the whole congregation.[93] All this, Father Ledochowski declares, is most proper to us, for when the Church is today especially emphasizing such participation, "We in accordance with the proper spirit of our Institute should cooperate wholeheartedly by every means at our disposal."[94] The same point was made more recently by our present Father General, while recalling the profound love and esteem of the liturgy inculcated by our Father Ignatius. Though the letter concerns the Jesuits of the Oriental rites, the statement is made of the Society as a whole. "It is our task to serve the Church, and, in accordance with the mind of the Church, to inculcate the love and practice of the sacred liturgy."[95]

There is no doubt that there have always been some Jesuits active in promoting an esteem of the liturgy, under the limitations which being men of their own times imposed on them.[96] But something more is required today, especially in the integration of the liturgy with the giving of the Spiritual Exercises. In an article in *Woodstock Letters* a few years back[97] Fathers Gerald and Augustine Ellard made many excellent suggestions as to how the Mass each morning during a retreat can and should be integrated into the work of the retreat. Likewise in his article referred to earlier in these pages, Father Gelineau has offered further practical suggestions on how the retreat may be permeated with the liturgy, for, as he says, "A retreat which is to form a true Christian should also give him the sense of the prayer of the Church; it should

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impensius promovendo," *Acta Romana* 7 (1932) 227.

[91] *Ibid.*, p. 228.

[92] *Ibid.*, pp. 228-229.

[93] *Ibid.*, p. 229.

[94] *Ibid.*, p. 227.

[95] "Epistola et ordinatio de 'Ramo Orientali' Societatis Jesu," *Acta Romana* 11 (1950) 892. On the whole question, cf. pp. 891-893.

[96] Cf. Brou, *The Ignatian Way to God*, pp. 137-138; Cavallera, *Ascétisme et Liturgie*, pp. 93-104; Karl Richstätter, S.J., "Das innere Erlebnis der Exerzitien," *Der Geist der Ignatianischen Exerzitien*, (Freiburg im Breisgau, 1925) ed. Paul Sträter, S.J., p. 201, n. 15.

[97] Augustine Ellard, S.J., and Gerald Ellard, S.J., "The Laymen's Retreat and the Liturgy," *Woodstock Letters* 81 (1952) 13-23.

teach him to nourish his interior life on that which will be tomorrow its normal exercise: the parish liturgical life."[98]

These and other means for stimulating a love of the liturgy are profoundly in accord with the spirit of St. Ignatius, as is clear from the evidence presented. If they were not always explicitly pointed out by Ignatius himself, it is because in a true and vital spirituality, just as in dogma, there must be a development and explicitation, flowing from, yet remaining true to, the original basic principles.

[98] Gelineau, "L'esprit liturgique des Exercises," p. 240.

Impressions

You must not wonder that the impressions made by a meditation do not seem to last. Some of them do not last, but some do. Some do not, because Our Lord wishes to keep us near Him throughout the day, and if by working for one hour we could get bread for the whole day, we should not go back to Him often. Moreover, some impressions He does not wish always to last. Whether we like it or not, there will be a succession of clouds and sunshine to keep us humble.

PETER GALLWEY

Father Gallwey as Novice Master

Father Gallwey found in possession at the novitiate a system, sound indeed and solid, but a little inelastic and timorous, fearful of departures from precedent, more careful, perhaps, to curb or suppress what is faulty in human nature than to bring out and reinforce what is good. He set himself at once to introduce what he believed to be the main principle of progress in the spiritual life, that of making experiments. You never know what you can do till you try. It is not what you do in common with others that helps you most, though of course you must not neglect common duties; it is what you do beyond,—what is of your own initiative, extra prayer or mortification or work of any kind—which really counts. Sanctification is the business of the individual, and cannot be managed in companies under a drillmaster, however useful and necessary drill may be in itself. Consequently, the thoughts that one beats out for oneself in meditation, one's own private practices in devotion and self-denial, are to be prized most highly. There is a minimum of regularity and observance to be required of all but beyond it there are endless varieties of proficiency to which the individual may aspire. Father Gallwey used to say that the difference in holiness between the average religious and the good layman was not greater than that between the religious themselves.

M. GAVIN

Loyola Seminary, Shrub Oak

Francis X. Curran, S.J.

On May 4, 1957, the last unit of the new Loyola Seminary was solemnly blessed. It can be said that the idea of the new philosophate is as old as the province in which it is situated. When the Maryland-New York Province was divided in 1943, the northern section, although it began its independent existence as one of the largest provinces in the Society, had no house of studies. Nor was it possible to build during the war years or the years immediately following.

Yet planning for the new seminary was begun. Scores of possible sites within the boundaries of the New York Province were inspected and in 1946 title was acquired to a 338 acre tract of land in the high, rolling hills of northern Westchester. The site of the new seminary overlooks the Taconic State Parkway which gives easy access to New York City, less than forty miles away, and is about seven miles from the Peekskill railway station on the bank of the Hudson River. In 1949 a building committee was created and it set to work on the plans of the future edifice. Early in 1951 the Jesuit Seminary Building Fund was established. It reached its goal of $5,000,000 by the beginning of 1954.

The architects chosen were the firm of Voorhees, Walker, Smith and Smith of New York City. Over a period of years the building committee and the architects discussed plans so numerous that they were lettered from "A" to "P." As the plans matured, they were submitted to the whole province for inspection, criticism, and suggestions. Finally the form of the building was decided on, and the architects set to work to draw up the blueprints and the specifications. These were ready for submission to prospective bidders in August 1953. When the bids were in, the contract was awarded to the George A. Fuller Company of New York City.

A year before, in September 1952, the formal breaking of the ground was marked by ceremonies. In the presence of invited guests, Francis Cardinal Spellman of New York turned the first shovel of earth. Actual construction began in October

EXTERIOR VIEW OF LOYOLA SEMINARY, SHRUB OAK

1953 and continued for almost two years. After work had been in progress a year, the ceremony of placing the cornerstone was held, graced by the presence of James Francis Cardinal McIntyre, Archbishop of Los Angeles.

By the summer of 1955, although work on parts of the building was to continue for another six months, the huge edifice was habitable. "Open House" was held August 28-30 and again September 10-11, when well over 10,000 friends of the Society inspected the building. On September 13, 1955, the main body of the community arrived from Bellarmine College, Plattsburgh. It may be said that that date marks the formal beginning of Loyola Seminary.

On October 8, 1955, Cardinal Spellman formally dedicated the new seminary in the presence of Valerian Cardinal Gracias of Bombay, Most Rev. William A. Scully, Bishop of Albany, many prelates, priests, and 4,000 guests.

Work on the library, the last unit of the seminary, was started in the spring of 1956 and completed a year later. In the presence of the donor, Mrs. Mary D. Reiss and her family, the Most Rev. Vincent I. Kennally, S.J., Vicar Apostolic of the Caroline and Marshall Islands blessed the new building, which the next day was inspected by 2,500 friends and benefactors of the Society.

The Building

The new seminary is one of the most imposing buildings in Northern Westchester. Constructed atop a hill reaching 670 feet above sea level, the cross above its tower reaches almost 150 feet from the ground. From this commanding position, the view of the countryside for miles around is unobstructed. Indeed from the top of the tower can be discerned the Empire State Building in the heart of Manhattan. As one approaches the main entrance court up the long curving driveway from Stoney Street, the adjective that springs to mind is "massive." For the building, covering six acres of land, is nothing less than huge.

It is of brick, Colonial rose in color, offset by Indiana limestone trim. The central section of the building is a hollow rectangle, enclosing a garth 150 by 87 feet. From this section stretch out four wings. Two, extending diagonally to the southeast and southwest, contain the living quarters of the Scholas-

tics; at the end of the southeast wing is attached the classroom building. The food services are housed in the wing projecting to the west. The library thrusts forth from the center of the northern façade.

The Entrance

The main entrance is through a two story limestone arch at the eastern end of the north façade of the central section. Decorated by a carved representation of the seal of the Society, the entrance is enhanced by fourteen pierced limestone panels depicting incidents in the lives of Jesuit saints. The sculptor was Joseph Kiselewski. The events commemorated are as follows:

1. St. Ignatius commissioning St. Francis Xavier to the Indies.
2. Xavier dying at Sancian.
3. St. Peter Canisius preaching in Germany.
4. St. Peter Claver baptizing the slaves at Cartagena.
5. St. Aloysius Gonzaga assisting the plague-stricken.
6. St. Isaac Jogues with the Indians at Auriesville.
7. St. John Francis Regis preaching in France.
8. St. John Berchmans instructing altar boys.
9. St. Stanislaus Kostka being received by Claude Acquaviva.
10. St. Francis Borgia, Duke of Gandia, being received by Ignatius.
11. St. Alphonsus Rodriguez and St. Peter Claver at Majorca.
12. St. Andrew Bobola martyred by the Cossacks.
13. St. Robert Bellarmine confuting the divine right of kings.
14. The Japanese martyrs, Saints Paul Miki, John de Goto, James Kisai.

In the entrance lobby is a wide marble tablet extending from floor to ceiling and bearing the names of donors of memorial gifts to the seminary. To the east of the lobby is a large parlor, to the west are seven rooms devoted to the speech department, six of which double as parlors, and the seventh contains the electronic equipment of the department. West of these are the guests' dining rooms and a large recrea-

ST. IGNATIUS CHAPEL

tion room for the Scholastics. In the basement of this section of the building is the auditorium, with a seating capacity of 360, a large stage, and a fully equipped motion-picture projection room.

The Chapel

Situated on the second floor directly above the entrance lobby is the Mater Christi Chapel, separated from the sanctuary of the main chapel by an ornamental metal grill through which guests may observe services. The altar of the Mater Christi Chapel is placed at its north end before a fabric dossal; made of teak wood, its base bears a carved panel of the Madonna by Gleb Derujinsky. East and west of this chapel are fifteen small chapels for private Masses.

The domestic chapel of St. Ignatius is fittingly the finest portion of the building. It measures 112 feet in length, 47 feet in width, and is 42 feet in height. The interior is marked by simplicity, depending for effect on the materials used. An acoustical study resulted in the adoption of splayed walls, perforated piers (the perforations taking the form of crosses behind which acoustical blankets are placed), brick patterns on the rear wall of the choir loft at the west end of the chapel, and a wood ceiling with alternating coffers.

The piers between the windows on both the north and south walls of the chapel, the side walls of the sanctuary and the rear wall of the choir loft are of reddish-brown Norman size bricks. The deep splayed reveals of the tall, narrow windows are lined with Madre Cream Alabama marble, as are the side walls of the choir loft. Two lofty white marble piers flank the tremendous reredos of gold mosaic of the sanctuary at the east end of the chapel. On these piers, above the doors leading to the sacristy, are eight-foot statues of the Sacred Heart and of Our Lady. These statues are carved of the same marble as the piers so that they become part of the piers and seem to emerge from them. The statues are the work of Henry Kreis.

In the center of the reredos and high above the altar is placed the crucifix with a corpus eight feet high. This corpus, the work of Oronzio Maldarelli, is of bronze covered with gold and silver leaf and mounted on a twelve foot ebony cross. While the floor of the nave is of rubbed bluestone, that of the sanctuary is of Madre Cream marble, as is the predella, upon

which rests the altar. The table-type altar is composed of a twelve-foot mensa of one block of Italian verde marble, six inches thick and weighing 3,000 pounds, resting on three rectangular stipes. The tabernacle and the candlesticks are of silver with gold embellishments. High above the altar is suspended a carved wood tester, bearing on its underside the seal of the Society.

Along the sides of the chapel, set alternately over the six side doors below the windows and the brick piers between the windows, are the Stations of the Cross, executed in white marble by Donald Delue and measuring thirty-two inches square. At the four corners of the nave are white marble panels reaching from the floor to the sills of the windows. At the top of these panels are bas reliefs while below are engraved inscriptions from the writings of St. Ignatius. The reliefs, carved by Carl Schmitz, represent St. Ignatius wounded at the siege of Pampeluna, writing the *Spiritual Exercises* at Manresa, taking the vows at Montmartre with his first companions, and receiving papal approval of the Society from Pope Paul III.

The ten tall windows, twenty-seven feet nine inches high, are glazed with slightly varying shades of umber-colored cathedral glass. Further illumination comes from ten especially designed lighting fixtures, finished in gold and silver. The chapel is equipped with an electronic organ and is wired for loudspeakers. The sacristy is provided with cabinets and cases for the vestments and appurtenances needed for the altar.

The West and North Wings

From the exterior, it will be noted that immediately west of the chapel rises the massive tower. Below this tower is the narthex, the large lobby on the second floor, the center of the traffic of the seminary. The narthex is immediately before the main doors of the chapel. Ambulatories to the east and south give access to the living quarters of the community. The narthex serves as the lobby of the library, and also to the dining room immediately to the west.

The refectory, designed to serve a community of three hundred, is a large room—100 by 60 feet, 27 feet high. The north and south walls are lined with tall narrow windows, each twenty feet high, between wood encased piers. The refectory

ceiling is composed of a series of square recessed coffers containing lighting panels, loudspeakers for the sound system, ventilation diffusers, and acoustical panels. West of the refectory are the kitchens, pantry, and bakery, all provided with the most modern equipment. Below are storerooms, refrigerators, the service entrance and receiving platform, and a large clothes room; in the basement is the boiler room, equipped with three large, modern boilers and emergency electric generators. A freight elevator in the kitchen wings serves all floors.

From the narthex one enters the second or main floor of the Mary D. Reiss Library. This building, measuring 83 by 57 feet, contains 21,729 feet of floor space. It has the usual library offices, a room for archives, a microfilm room, a rare book room, a book vault. Almost three miles of shelving—about 20,000 feet—can accommodate, it is estimated, about 150,000 volumes. The top floor is devoted exclusively to book stacks, and two more tiers of stacks are located in the first floor, which has a height of sixteen feet. Notable is the reading and reference room on the main floor, beautifully panelled in light wood and illumined by five huge windows, with seats for one hundred students.

Living Quarters

The open court or garth is enclosed by the chapel on the north, a Scholastics' living section on the east, the faculty wing on the south, and common rooms on the west. An open loggia, roofed against inclement weather, encircles the garth, and many-windowed ambulatories, eight feet wide, give access to all sections of the building.

The west wing of the central section contains a large music room, the Brothers' recreation room, the Fathers' recreation room, a faculty library, a large suite for the Cardinal, and several faculty rooms. While this, and the facing east wing, are three stories high, the faculty wing to the south, with its five stories, is the highest section of the living quarters. It will be noted that the living quarters are placed for the maximum of quiet and undisturbed study. In the faculty wing are four two room suites for officials of the house, and twenty-four single rooms, measuring sixteen by eighteen feet, with large walk-in closets. The fifth floor is devoted exclusively to the in-

firmary, with nine bedrooms for the sick with semi-private baths, two infirmarians' rooms, two chapels, dentist's, doctor's, and infirmarian's offices, a dietary kitchen and two solaria. A hospital-type elevator extends up to the infirmary from the basement floor.

The two Scholastics' wings are set off diagonally from the southeast and southwest corners of the central section to provide a maximum of light, privacy, and an unimpeded view of the beautiful countryside. Each of these huge wings, four stories high and 251 feet long, contains, besides stairways, bath and service rooms, 124 living rooms, 31 to a floor. Each room, twelve by fourteen feet and equipped with running hot and cold water, contains bed, wardrobe, chest of drawers, desk, bookcase, a typewriting table and two chairs. The ceilings of the rooms, eight feet six inches high, as well as the ceilings of the corridors, seven feet wide, are covered with acoustical tile, and the partitions and floors are designed to minimize the transmission of noise.

The classroom building, 85 by 79 feet, and two stories high, is located at the end of the eastern wing. It contains three large lecture rooms, each capable of holding a hundred students comfortably, two smaller classrooms, a theatre-type physics lecture room, and two physics laboratories.

The tower which dominates the entire structure rises 127 feet from the ground; from its roof projects the gilded cross, 21 feet in the stem and with a cross arm of eight feet. The top floor of the tower constitutes an observation deck, and the tower itself contains the chimney for the boiler room, two 30,000 gallon water tanks supplied with booster pumps, and the ventilating machinery for the chapel and auditorium.

The new Loyola Seminary is an enduring memorial to the generosity of our friends and benefactors, and to the wisdom and planning of our Fathers.

Predicting Number of Jesuit Priests

William J. Mehok, S.J.

A problem which constantly confronts higher superiors and is of concern to all is that of future manpower and personnel. Should the province undertake new ministries and expand existing ones or should it relinquish or curtail existing ones? How many Jesuits can a rector or prefect of studies expect to have at some future date?

It is evident that many principles which govern the growth and decline of a natural group, such as the human race, can be applied analogously to an artificial group such as the Society. If demographers knew the present size of the human race, they could predict its future size by adding the number of births and subtracting the estimated number of deaths as computed from the current death rate. When it comes to estimating the future size of a particular country they must contend with other factors, namely adding the number of immigrants, subtracting the number of emigrants and also trying to foresee possible divisions or changes in territorial boundaries. The analogous concepts, in so far as they pertain to the Society, are entrance and death, departure or dismissal for the whole Society, and immigration and emigration among provinces and change or division of province territories. This is the direct method and presupposes accurate data regarding all the factors which enter into the growth and decline of the group in question. Such information is often not had, or if available, is not trustworthy.

Fortunately, we have at our disposal a method which achieves the same end and for which accurate data are found in province catalogues. It is an indirect approach and is based first on a provable close and stable relationship between known contemporary conditions and as yet unknown future conditions, and secondly, on an application of this relationship to solve our specific problem. Technically these two concepts are designated by the names "coefficient of correlation" and

"regression equation", which latter is better described as a prediction equation.

Common sense tells us that there is some relationship between the number of Scholastics at an early date and the number of priests at a later date, but it does not tell us how stable this relationship is in view of factors which may change with time and locality. For the sake of clarity, let us first confine ourselves to the entire Society and transmit for the present territorial, that is provincial, differences.

Experience with such studies has shown that proportions and ratios yield more accurate results than do absolute numbers. Thus it was found that the proportionate increase or decrease in number of priests during the last twelve years paralleled almost perfectly the proportion of Scholastics to priests in corresponding years twelve years earlier. Algebraically this is expressed: (Priests at a late date minus Priests at an early date) divided by (Priests at an early date) correlated with (Scholastics at an early date divided by Priests at an early date) by a coefficient of .98, where 1.00 is perfect correlation as found, for example, in events governed by physical laws. This does not mean identity since it is obvious that not all Scholastics persevered and that priests died, but these events occurred with remarkable uniformity from year to year. The prediction formula takes these factors into account and when it was applied to the Scholastics between 1934 and 1945 and checked against the actual number of priests between 1946 and 1957 inclusive, the net difference between formula estimated number of priests and the actual number of priests over the twelve year period was only seventy-one priests fewer when derived by formula. Some years this difference was higher than this, others, it was lower; some years the formula underestimated actual number of priests, others it overestimated it. Over a period of years these differences cancelled out and in no single year did the difference even reach 1% of the population measured.

The next step is to assume that, if this relationship has been so stable in the past, it will continue to be so in the future. On this assumption the predicted number of priests of the whole Society for the present year and 11 future

years was estimated as follows:

1957—17,180[1]	1960—18,371	1963—19,330	1966—20,387
1958—17,487	1961—18,757	1964—19,678	1967—20,701
1959—17,979	1962—19,074	1965—20,037	1968—21,011

The fact that the formula underestimated actual number of priests in 1957 by 112 may simply mean that some of the theologians were older and hence ordained before the end of a twelve year period. If the formula continues to underestimate the actual number of priests for the next three or four years, we might suspect a trend indicating that proportionately more Scholastics are ordained or that priests are living longer.

Thus far we have confined ourselves to the Society as a whole and the relationship between number of Scholastics and priests over a period of time. From here on we shall introduce regional differences, that is variation among provinces and also migration from one province to another. It should be pointed out that all that follows is the work of Father André Lionnet of the Province of Lyons; for that matter, the basic idea underlying what has preceded is also his.

When we apply a prediction formula to an individual province, space factors enter: differences in entering age, length of training, perseverance, longevity and migration among the provinces. Father Lionnet's formula takes these factors into consideration partly by being based on provinces rather than on the whole Society and partly by introducing a second variable, a statistically computed estimate of the number of years of formation before Scholastics are or-

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[1] FORMULA I: $Y = .472X - .054$; where,
$Y = [(Pr57 - Pr45) / Pr45] = [(Pr57 - 13{,}700) / 13{,}700]$: The estimated proportionate increase in number of priests of an early date (1945) at a date twelve years later (1957).
.472 = Constant.
$X = [Sch45 / Pr45] = [8{,}934 / 13{,}700] = .652$
−.054 = Constant.
Therefore: $Y = [.472 \times .652 - .054] = [.308 - .054] = .254$
$13{,}700 \times .254 = 3{,}480$: Numerical increase in number of priests in 1957 over 1945.
$13{,}700 + 3{,}480 = 17{,}180$: Estimated number of priests in 1957. Actual number is 17,292. Difference −112.
Otherwise: $13{,}700 \times 1.254 = 17{,}180$.

dained. Owing to the greater variation among the provinces of the above factors, the correlation coefficient is lower, .80 as against .98, but still very high for such applications.

The Table gives some of the premises and results of this formula when applied to the number of Scholastics in 1956 to predict the number of priests in 1968. Column 1 gives the statistical number of years of formulation, information which is necessary to apply the formula to any other year. Column 2 gives the proportionate rate of increase and is interesting for comparative purposes. Finally, column 3 gives the estimated number of priests in 1968 by assistancies and provinces. The difference between the two estimates for 1968 of 236 priests is explainable in part by the different years on which the formulas were based, but mostly by the fact that the second formula cannot compensate for apparent leakage arising from the erection of new provinces, whereas the first, working in a closed system, can.

To demonstrate the steps involved, let us take the province of Argentina which has not been divided during the years 1943 to 1955.[2] Formula II gives us an estimate of 197 priests whereas the actual figure was 195. Since, in the past, formula and reality have differed by as much as 3%, proportionate increases were rounded to the nearest 5%.

It is to be remembered that both formulas are empirical and project into the future what has happened with regularity in the past. If, over a period of years, they show a tendency to underestimate or overestimate the actual num-

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[2] FORMULA II: $Y = .595X_1 \times X_2 - .142$; where,

Y = [(Pr55 -- Pr43) / Pr43] = [(Pr55 — 149) / 149]: The estimated proportionate increase in number of priests of an early date (1943) at a date twelve years later (1955).

.595 = Constant.

X_1 = [12.0 / Years of formation (from column 1, Table 1)] = [12.0 / 22.1] = .543

X_2 = [Sch43 / Pr43] = [214 / 149] = 1.436 —.142 = Constant.

Therefore: Y = [(.595 × .543) × 1.436 — .142] = [(.323 × 1.436) — .142] = [.464 — .142] = .322

149 × .322 = 48: Numerical increase in number of priests in 1955 over 1943.

149 + 48 = 197: Estimated number of priests in 1955. Actual number was 195. Difference +2.

Otherwise: 149 × 1.322 = 197.

ber of priests, this means that "past" conditions are slowly changing and the formulas should be revised. Some such changes are to be expected owing to the abnormal conditions following World War II, but only the actual event will prove the extent and direction that this influence will have on the formulas. They should, however, prove more exact than mere guesses or even estimates based on average annual increment.

TABLE

Prediction of number of Priests in Provinces and Assistancies of the Society of Jesus in 1968 based on number of Scholastics in 1956.

	Years of Formation[1]	*Increase 1956-1968*[2]	*Priests 1968*[3]
Societas Iesu	12.0	.23	20,775[a]
Province or Assistancy			
Romana	11.7	.00	222
Mangalorensis[b]	12.8	.20	104
Neopolitana	10.6	.05	266
Sicula	14.6	.15	185
Taurinensis	11.0	.15	289
Veneto-Mediolanensis	12.8	.15	300
Italiae		.11	1,371
Austriae	(26.6)[c]	—.10	202
Germaniae Inferioris	(12.7)	.05	355
Germaniae Orientalis	(17.4)	.05	191
Germaniae Superioris	(15.6)	.25	239
Helvetica	(15.6)	.00	129
Iaponica	(12.7)	.15	90
Neerlandica	12.0	.20	599

[1] Statistical number of years of formation for scholastics before ordination.

[2] Proportionate increase in number of priests 1968 relative to number of priests in 1956 as predicted from number of scholastics in 1956. Provinces rounded to nearest .05.

[3] Predicted number of priests in 1968. All estimates based on formula and subtotals and total need not check by addition.

[a] Includes Slavic Assistancy, Hungary, Lettonia and Estonia, Lithuania and Belgaum although no subtotals given for these.

[b] Names of Provinces and Independent Vice Provinces given as used in 1956.

[c] All figures in parentheses given tentatively owing to abnormal conditions following World War II.

Province or Assistancy	*Years of Formation*[1]	*Increase 1956-1968*[2]	*Priests 1968*[3]
Germaniae		(.10)	2,111
Campaniae	15.1	—.05	516
Franciae	13.6	.00	519
Lugdunensis	11.4	.05	513
Madurensis	14.1	.25	292
Tolosana	14.1	.00	264
Galliae		.02	2,090
Baetica	16.2	.40	280
Castellanae Occidentalis	13.4	.50	468
Castellanae Orientalis	13.4	.35	547
Legionensis	13.4	.30	458
Lusitana	14.5	.20	235
Tarraconensis	13.4	.40	701
Toletana	14.1	.50	370
Hispaniae		.39	3,091
Angliae	13.2	.05	592
Australiae	10.3	.40	228
Belgicae Meridionalis	11.2	.15	721
Belgicae Septentrionalis	12.2	.15	718
Canadae Inferioris	9.8	.20	568
Canadae Superioris	9.1	.30	300
Hiberniae	10.7	.20	415
Melitensis	13.2	.70	78
Angliae		.18	3,628
Californiae	9.4	.40	574
Chicagiensis	10.7	.30	499
Detroitensis	10.7	.30	335
Marylandiae	10.3	.45	580
Missouriana	10.9	.25	459
Neo-Aurelianensis	11.5	.25	384
Neo-Eboracensis	10.3	.35	1,143
Novae Angliae	8.7	.25	831
Oregoniensis	11.1	.35	455
Wisconsinensis	10.9	.35	448
Americae		.33	5,728
Aequatoriana	16.2	.35	130
Antillensis	13.4	.40	175
Argentinensis	22.1	.15	226
Brasiliae Centralis	16.7	.25	126
Brasiliae Meridionalis	15.3	.15	247
Brasiliae Septentrionalis	25.0	.00	75
Chilensis	16.7	.15	121
Colombiana	14.9	.40	311
Mexicana	13.3	.40	388
Americae Latinae		.27	1,794

Bibliography On Ignatian Contemplation In Action

David J. Hassel, S.J.

The problem of praying always amid the constant press of work is a perennial one and a nagging one. Some think it to be the most basic of all the ascetical problems facing the apostolic Christian. This seems to be particularly true in action-loving America. Certainly retreat masters and confessors have often enough heard the chorus: "But I never seem to think of God at all when working."

The solution to this problem, as proposed by St. Ignatius through his close companion Nadal, is contemplation in action or, in Nadal's phrasing, *in actione contemplativus*. Ever since the end of World War II when non-Jesuit Europeans discovered Nadal in the works of Miguel Nicolau, S.J., there has been a steadily mounting interest in this doctrine. A few of these men have authored articles and books which, in their enthusiasm for the apostolate, appear to deprecate formal prayer. Some Jesuits have tried to correct this tendency with careful articles on the subject. As a result a literature has suddenly sprung up concerning this theme and has furnished needed clarification and instruction which, by the way, has been found to be very much in accord with mid-twentieth-century spirituality.

The following bibliography is not exhaustive by any means. However, its articles and books will give a solid and fairly broad understanding of contemplation in action. They have been listed in two divisions: the historical for the factual basis and the psychological for "the feel" of contemplation in action. The order of listing is made according to the sequence which seems most logical for an orderly study of the problem.

HISTORICAL

Emerich, Coreth, S.J., "Contemplative in Action," *Theology Digest*, 3, (Winter, 1955) 37-45, analyzes the terms "contemplation" and "action" as to their relational meaning for intellectual leaders from Plato to

Suarez. It is claimed that Ignatius Loyola was the first to explain the complete Christian concept of contemplation: contemplation is directly ordained to action which, in turn, both sanctifies the agent and engenders further contemplation in him.

B. O'Brien, S.J., "Spirituality and the Active Life: I. The Mysticism of Martha," *Month*, 177, (March-April, 1941) 140-149, attacks the idea that the active life is a hindrance to perfection and shows the inadequacy of even St. Thomas Aquinas' explanation of the relationship between action and contemplation.

Thomas Clancy, S.J., "The Proper Grace of the Jesuit Vocation According to Jerome Nadal," *Woodstock Letters*, 86, (April, 1957) 107-118, considers the meaning of the phrase, *in actione contemplativus*, as understood by its coiner, Nadal, who gave as Ignatius' paraphrase of this term: the man who finds God in all things. For Nadal, contemplation in action is a participation in the special grace of Ignatius to which every Jesuit has a right through his grace of vocation to the Society of Jesus.

Miguel Nicolau, S.J., *Jeronimo Nadal, Obras Et Doctrinas Espirituales*, Madrid, 1949, is the essential book on Nadal by his re-discoverer. During the past ten years all authors on contemplation in action refer to him.

Jean Daniélou, S.J., "The Ignatian Vision of the Universe and Man," *Crosscurrents*, 4, (Fall, 1954) 357-366, translated from the *Revue d'Ascétique et Mystique*, 26, (1950) 5-17, states that for Ignatius, history is essentially sacred, Christocentric, dramatic in conflict; it leads to contemplation of the grandeur of God's ways and to the stripping of self in order to do the will of God in these *magnalia Dei;* meanwhile contemplation and work interact on and in each other.

Michel Olphe-Galliard, S.J., "La Vie Apostolique et l'Oraison," *Revue d'Ascétique et Mystique*, 25, (1949) 408-426, follows Nicolau, gives full bibliography.

Joseph Conwell, S.J., *Contemplation In Action*, Boone Avenue Book Store, Gonzaga University, Spokane, Washington, 1957, proves Nadal's fidelity as a mirror of Ignatius' mind; finds contemplation in action is a grace proper to the Society of Jesus not in an exclusive sense but in the sense that it is manifested in Jesuits in a manner peculiar to the Society's spirit and vocation; sees its fountainhead as contemplation of the Trinity which produces works of militant charity; both contemplation and action are subordinated to union with God; they interact and blend into each other to produce ever greater union; contemplation in action is not a recollection which is unaware of the world, but such an absorption in God that one is vividly aware of people, seeing each as marked with Christ's blood and "the Trinitarian intent to redeem."

Jerome Nadal, *Monumenta Historica Epistulae Patris Hieronymi Nadal*, 4, Matriti, Rome, 1905, 651-652, the "rediscovered" pages from which stem the present studies of contemplation in action.

Joseph de Guibert, S.J., *La Spiritualité De La Compagnie De Jésus*, Rome, 1953, esp. 579-599, puts contemplation in action into the total

context of Jesuit spirituality. Yet reviews of this book scored the inadequacy of its treatment of contemplation in action.

George Burns, S.J., "Contemplation in Action," *Letters and Notices*, 61, (Autumn, 1954) 50-64. "Active work is intended and calculated to deepen the life of prayer" as Nadal, Peter Faber, Suarez, Gagliardi, Teresa of Avila declared in word and proved in deed. Prayer is heightened by priestly duties of administering (carrying) sacraments, Mass, preaching, counseling, poverty and chastity. Each of the Ignatian Exercises are traced as directors of prayer toward and into work.

Gonzales de Camara, S.J., *St. Ignatius' Own Story*, transl. by William J. Young, Henry Regnery, 1956; Ignatius of Loyola, *Constitutions, editio critica* of the *Monumenta*, Rome, 1934, I Doc. Praevia, CXV-CXX, 86-158, Ignatius' diary. These furnish living historical account of Ignatius' own contemplation in action.

PSYCHOLOGICAL

B. O'Brien, S.J., "Spirituality and the Active Life: II. Prayer and Work," *Month*, 177, (May-June, 1941) 237-247, shows that not only can the active life *lead* to true prayer, love, and close union, but it can *be* these in so far as it is completely united to the will of God.

Karel Truhlar, S.J., "La Découverte de Dieu chez S. Ignace pendant les Dernieres Années de sa Vie," *Revue d'Ascétique et Mystique*, 24, (1948) 313-337, asserts that "to find God" meant for Ignatius the mystic presence of God, i.e., to be united with God mystically—the final seemingly permanent state of Ignatius' soul in the last years of his life.

Leonce de Grandmaison, S.J., *We and The Holy Spirit*, Fides, 1953, esp. 96-124, calls contemplation in action "virtual prayer" which "consists in giving conscious preference to apostolic interests over selfish concerns, to God's plans over human plans." This passage is considered by some as the best psychological account of contemplation in action. Confer the *Revue d'Ascétique et Mystique* (for the French text from which the above section is taken), 10, (1929), 225-258.

Madeleine Daniélou, "La Prière Selon Le Père de Grandmaison," *Christus*, 6, (April, 1955) 228-237, claims that the virtual prayer of Leonce de Grandmaison is distinguished from that of Ignatius by its lesser mysticism, clarity, and consolation, and by its greater plebianism, psychological analysis, and sorrowful tinge of desolation and confusion.

Louis Verny, S.J., "*In Actione Contemplativus*," *Revue d'Ascétique et Mystique*, 26, (1950) 60-78, takes Grandmaison's virtual prayer and shows its presence in the Society's Constitutions. He sees its basis as pure intention and recollection; its causes as daily prayer, fidelity to grace, and abnegation; its stages as ascetical progress leading up to the mystical expansiveness of joy. In its essence it is a deepening of those gifts of the Holy Ghost called fortitude, counsel, and piety. In other words it is a more common mysticism.

Augustine Klaas, S.J., "Current Spiritual Writing," *Review For Religious*, 10 (May, 1951) 149-158, gives translation of the famed Nadal

passage and a condensation of Verny's article mentioned immediately above.

Louis Peeters, S.J., *An Ignatian Approach to Divine Union*, transl. by Hillard L. Brozowski, S.J., Bruce, 1956, esp. 67-94. In exculpating the Ignatian *Exercises* and the Jesuits from the charge of anti-mysticism, this work appears to equate contemplation in action with the first stages of mysticism and indicates both the rich mystical literature written by Jesuits and the full mystical life lived by not a few of them.

Maurice Giuliani, S.J., "Trouver Dieu en Toutes Choses," *Christus*, 6, (April, 1955) 172-194 (condensed in *Theology Digest*, "Finding God in All Things," 4, (Spring, 1956) 93-96). Since prayer and work done according to God's Will are basically the aspects of a single thing: love, Ignatius was sure that work had prayer at its core. This type of prayer was better than long hours of formal prayer because it demanded greater abnegation of self, extended one's love, became devotion, which latter is "finding God in all things." Further, it led more easily and surely to absolute docility to the Holy Ghost's direction towards the Trinity. Thus there is developed an interior attitude of joy in following the flow of God's Will seen in all creatures and situations. All this is based on a faithful and solid formal prayer and on continual abnegation.

Arthur Little, S.J., "The Problem of 'The Contemplation for Obtaining Love,' " *The Irish Ecclesiastical Record*, 73, (Jan., 1950), 13-25. In determining to what type of love we are raised by Ignatius' *Contemplatio ad Amorem*, the author gives an existentialist explanation of the contemplative factor in contemplation in action: a vivid awareness of God's hand touching me in daily affairs.

Peter Milward, S.J., "A View of the *Contemplatio ad Amorem*," *Letters and Notices*, 61, (Autumn, 1954) 64-70. Following Ronald Knox's observation that St. Paul emphasizes the interior Christ, the author shows that the *Contemplatio ad Amorem* aims through God's gifts to lead the contemplator into the interior Christ, the majestic divinity. There one experiences the warm knowledge of the interior person more than his external mannerisms in speech and action. This is a mystical love, the highest mysticism of the Jesuit vocation.

Paul de Jaegher, S.J., "Towards Continual Prayer," *Review For Religious*, 11, (Sept., 1952) 231-241, gives a description of mystic prayer which befits contemplation in action: "The chairs, the very walls of the room speak as eloquently of God as the flowers of the garden and the stars of the sky; the soul thus comes to be entirely plunged in love of God; the soul has, as it were, an experimental and direct knowledge of God in herself somewhat as she experiences in herself the feelings of sorrow, the sensations of heat and cold; uninterruptedly she contemplates at least in an indistinct and general way; on the other hand, the inferior faculties, the discursive intellect, imagination, memory, and various senses are engaged without hindrance in their ordinary occupations."

Jean Daniélou, S.J., *Advent*, New York, Sheed & Ward, 1951, in particular 175-181. The prophet not only bears witness to history as understood by the Holy Ghost but also is the instrument of its accomplishment.

FATHER NEIL BOYTON

Father Neil Boyton

C. E. F. Hoefner, S.J.

It was the year 1884. The Pampona and State of Maine were salvaging the remnants of their collision off Florida. The City of Columbus had been wrecked off the coast of Massachusetts. Ulysses S. Grant, caught in the panic of New York City, was bankrupt and financially ruined. Only the year before, Brooklyn Bridge had been opened with a disaster that trampled twelve people to death. The following year witnessed the first electric railway in Baltimore. These times saw their successes and failures; they were part of the great Victorian era of showmanship and exaggeration. But 1884 that helped to usher in the carefree spirit of the "gay nineties" also made this biography a reality.

Captain Paul Boyton had caught the spirit of the age. His months of action in the Franco-Prussian War, his experience as a Peruvian Navy Captain only whetted his taste for adventure. Fitting himself into a pneumatic rubber suit of his own invention, he crossed the English Channel. He had just begun his round of theatrical feats. To this soldier of fortune, the recreation and pleasure seekers of the coming century would owe a debt of gratitude. For the pleasure of the countless young of heart, who year after year frequent Coney Island, he was destined to ply his ingenuity and invent the Shoot-The-Chute.

All these things naturally made the Captain's life one of extraordinary experience. But of major importance in this year of 1884 was the fact that he was to become the father of the first of five boys—Neil. And Neil, the eldest, would set the example for all, for in the designs of God, this first boy would dedicate his life to a service of complete renunciation in the Society of Jesus.

From his earliest years, the spirit of adventure of this first son pleased the proud father. Neil's younger life had much of the flare and color of his father's restless spirit. We find him a student at Xavier in New York City during the years 1901 to 1904; the following year at St. Louis University and at Holy Cross from 1905 to 1908 where he received his

Bachelor of Arts. As a boy he attended the Preparatory School of Notre Dame University before entering Xavier.

All during Neil's early years, his father was exploiting the rubber suit which had placed him in the public eye during the year 1884. Captain Boyton conducted water festivals, sea carnivals, regattas and amusement shows throughout the East and as far west as Chicago. On one of his many trips to Europe in the capacity of entertainer and showman he took young Neil, where in Earls Court, London, a bombastic Victorian exhibition in water prowess was staged. Neil never forgot the enchantment of those days and spoke of them as part of the many incidents which rounded out his education and brought him unwittingly closer to the life he finally embraced. Perhaps the fanfare of the Victorian Age and the exaggerations of these glamorous spectacles made him desire the more the opposite—the life of a priest in the Society of Jesus. Neil undoubtedly was the favored son, for I have been told by one of his brothers that Neil, more often than any of the other boys, accompanied his father whenever he could with the sanction of school authorities.

In many ways, Father Neil showed this spirit of adventure, but of course to a very restrained degree. In camp with his Boy Scouts, on hikes and in his simplest undertakings, those who knew him well could detect the latent instincts of his father. Who knows but what as a Jesuit that same desire for new and undiscovered lands and peoples, now spiritualized and supernaturalized in religion, led him to the land of spices. One of many experiences in his missionary life in India he loved to relate around the camp fire during the summers with the Boy Scouts. In this incident one could almost see Paul, his father, talking. For Neil, the young Jesuit, escaped death only by a hair's breath when a cobra darted at him from a thicket during mountain climbing on an Indian holiday. Only the hard crown of the helmet worn by our missionaries saved his life. It was against the crown of this hat that the serpent released all its poison. Father Neil, as he put it, by an urging involuntary, as though it had been directed from some unseen force, charged head downwards, unaware of death that lurked in the tropical foliage.

Perhaps this love of adventure and the desire for the new and extraordinary was given full expression in his insatiable desire to write. These promptings easily can be detected in the twenty-three books he wrote for the American boy. In this avocation, the zealous young Jesuit, truly a chip off the old block, found a fertile field for all his dreams and fantasies.

The Horatio Alger instinct which was only another name for the disposition Neil inherited from his father and which disappears usually during the last of the adolescent period stayed with the priest and Jesuit all his life. Evidently this boylike mentality is not something to thrill the American boy alone, for many of Father Boyton's books are translated into the languages of Europe.

Nor were all Father Boyton's qualities reflections of the paternal line. Margaret Connolly his mother, an alumna of the schools of the Religious of the Sacred Heart, left her indelible impression on her young son. In him one saw all her tenderness, compassion, simplicity and sympathy. Her influence was constant, for she filled out a span of well-nigh four score and ten, and one could easily perceive in the son an affection, understanding and kindness that could only have been the legacies of his mother.

My first recollection of Father Boyton was back in 1929, when I was teaching at Regis. One morning early in September, having finished his breakfast, Father began filling a bag with apples, oranges and bananas. Father Nevin, the Minister, smiled casually as he looked in that direction. Evidently, this was a ritual, I thought. In the teachers' room that morning as we began leaving for the third period after the collation, I saw Father Boyton emptying the cookie dishes. Smilingly he looked at me, guessed my bewilderment and merely said, "My prizes for today."

Father Boyton thoroughly believed that serene life with no struggle involved becomes a bore to a boy. He was convinced that being in a contest is the most exciting state in a boy's life, and success for a boy consists in winning something through his own efforts. Consequently, Father Boyton's classroom was constantly alive with games; the prizes being anything from lollypops to the fruit from the refectory table or the cookies from the teachers' room. His efficiency in

conducting classroom games was eminent for not only did the boys find every minute of his class entertaining, but unconsciously they were learning with zest what others had to labor over at the expense of fatigue, boredom and possible sanctions, all of which are not consonant with a boy's idea of study.

Lollypops and chewing gum were not a crown to be won for intellectual prowess alone. Father Boyton's friends were liable to this luxury at any time, whether it was during his daily jaunt through the neighborhood, his passing through the sacristy in the morning on his way to a convent to say Mass, or with the fortunate group that was selected to accompany him to the New York Athletic Club for the weekly swim.

In the classroom, the camp, the athletic field, the pulpit, the pool, the gymnasium, the hike, he was the same. No special moods matched the environment. The same expression of inward calm and of peace with the world marked his routine of work and relaxation, his hours of quiet and his moments of companionship. His whole countenance and demeanor was one of invitation. Boys always sensed it and they were never disappointed. When one saw Father Boyton with a group of boys, whether on the street, in the church or in the classroom, one felt that this congenial face was meant to help, guide and befriend the boy. One was convinced that this personality, even as the years began to take their toll, was where it belonged when it was spending itself for the American boy. One had a satisfaction and conviction that here and now through this tireless man the Church was exercising one of her most important apostolates—and that with the utmost success.

Throughout Father Boyton's life, one could count on one's fingers the days he failed to make his morning visit, his meditation, his examination of conscience. These were all in a contract he had made, and like the pledge of his word in his dealings with men and boys, he never failed. The visit to the chapel before retiring was part of his routine of life. He never missed it even though the hour was late, and that was seldom.

He enjoyed most saying his daily Mass at a convent. The

walk, as he said, pepped him up for the day. He preferred not to have the Sister answer the Latin from the front bench, so he formed a little group of boys to whom he taught Latin and the method of serving Mass. These boys were rewarded on Christmas with a little party after Midnight Mass to which he looked forward as much as they. When the Sisters at one of the convents began the practice of the dialogue Mass he found the change exceedingly difficult, as he often mentioned. Yet after his death when I phoned the Sister to ask if he ever made objection to the practice of the congregational responses, she said: "Never." She did observe, however, that from the time the dialogue Mass was instituted Father always used a card for the Latin prayers at the beginning of the Mass.

His benign face clouded only when the name of a select, non-sectarian private school was mentioned. No one exasperated him more than Catholics who sent their children to these institutions. He contended that from them came forth candidates for mixed marriages, bad marriages, divorces, loss of faith, loss of soul, homes well on the way to the modern neurosis. He called them breeders of lukewarm Catholicism, with a roster of students made up chiefly of children from homes of religious indifferentism. Though he loathed the mention of such schools, he was most gentle, attentive and faithful to the little classes of catechism he ran for children from them. He called these children his "cut flowers with no spiritual roots." Perhaps it was his hatred of compromise that made him dislike so intensely the nonsectarian schools which he termed Protestant schools. Protestantism to him was compromise, he hated its errors but was most gentle with those who were its victims. Even to call him Father Boy*n*ton, with two "n's" always merited a snub. A repetition of this mistake was rewarded with the retort; "My name is 'Boyton,' not 'Boy*n*ton.' Boy*n*ton is Protestant." Perhaps Father Boyton's experience as a missionary in India made him touchy on the point, for he was convinced that proselytizing was one of the inevitable marks of Protestantism, and he might have cried "Wolf" without sufficient cause. However, it was amusing to watch him bristle when some unwary brother-Jesuit made the all too common mistake.

After the death of Father William Walsh, the founder and promoter of the devotion to the Boy Saviour, Father Boyton asked for the little carved wooden statue of the Boy Christ. From that time forward, he never wrote a sentence without this statue either in his lap or clasped close to his breast. Nor did he conceal the fact, for when one entered his room during his time of writing, one always found two at the desk, Father Boyton and his little statue, his inspiration, he would tell the visitor.

Although Father Boyton was a member of the Maryland-New York Province for thirty years before New York became independent, most of his religious life centered around 84th Street. For short periods he taught in Philadelphia and Garrett Park, but was at no time assigned to that part of the Province which now forms the New England Province. It was at 84th Street that he was stricken with his final illness which was to last for six months, four months in St. Vincent's Hospital and the remaining months at Loyola Seminary where he died February 1, 1956 at the age of seventy-two. Of his many qualities, a quotation from St. James best sums up the most outstanding and describes the pattern of his life: "One who does not offend in speech is a perfect man able to bridle the whole body also." These words portray the secret of Father Boyton's extraordinary attitude of mind. I can think of no Jesuit who was less concerned about the personal habits, the private avocations and foibles of his brother Jesuits. He used to say that what he was supposed to know would quickly be relayed through the numberless lines of information in the community; and the things that were not meant for public consumption were none of his concern. Nor was he interested in gossip or hearsay. He was a rock of loyalty to his superiors. What he disliked he either bore in silence or reported through the proper channels, but it stopped there, never to be discussed again. He would have no part in criticism, either of his superiors or fellow Jesuits. One could perceive a hurt he had experienced when the subject was mentioned. He merely assumed a puzzled look; there was a strange smile, a slight twitch of the lips and at times a waving gesture of his right

hand. The subject was for him closed and his listener realized it should be dropped.

On one occasion, I asked him how he became so successful in the art of "Minding my own business," as he used to put it. The only answer he gave was: "I keep myself busy." No one could gainsay that. He never wasted a moment. In summer, spare time was given to Boy Scout Camp and weekly excursions to Coney Island. Here he showed his adeptness as disciplinarian. Forty boys usually comprised the party. They were scheduled to leave 86th Street and Lexington Avenue at 11:00 A.M. By 11:01 they had disappeared into the subway, and the luckless wight who came two minutes late, might catch up as best he could. Father began with a complete list of the boys. Heads were counted and names checked off several times en route; then small games and comic books kept everybody busy on the subway trains. Each boy remained in his seat; there was no moving around, let alone romping. Other passengers marveled that there were not three or four trouble-makers in such a large group. They did not know that the real trouble-makers were discovered and discarded on previous occasions, and that potential trouble-makers had been required to make an "Emily Post deposit" before starting, that is, a quarter deposit which would be returned only at the end of a day of good conduct. So the rascals were likely to be the best behaved.

He had two solutions for small boys with endless questions. One was to give whatever answer came into his head, and refuse further comment. The other was to promise to answer any and all questions at five cents each, and to adhere strictly to this decision. The questions generally ceased.

Free passes were furnished at Steeplechase Park. First, all went into the pool, and after that came Father's snack-bar—cookies, spam, and jars of jam from his knapsack. These were dispensed on a bench near the ferris wheel. Youngsters were then turned loose in Steeplechase—each with a full book of rides. Father Boyton disappeared to say his Office in a reserved compartment of the ferris wheel where he rode round and round far above the din of the playground and city.

It had been announced that anybody who could find him

at five o'clock would get a quarter, so that the entire group appeared close to five o'clock. At the appointed hour, probably six o'clock, all met at the giant slide for ten minutes of uninterrupted free rides. There was a final check before heading home on the return trip. Games came out again on the subway and the remains of the snackbar were disposed of at one end of the car. The boys came singly from various parts of the car so that there were never more than two on their feet at the same time. Again the passengers were fascinated by this unbelievable juvenile orderliness.

But no human system is perfect. On one of his last trips, when everyone knew of Father's precarious health, one boy failed to appear for the homecoming trip. The older boys could not find him and the managers of Steeplechase were of no help, so the long trip back to Yorkville began. Late that evening, still without any dinner, Father Boyton hurried to the boy's home where he was not found. Unknown to Father, the Steeplechase management had drained the pool at the end of the evening in fear of discovering an accident. But the ten-year-old finally returned home about 11:30. Just before the rendezvous he had been given three books of rides by a kindly lady, and so had stayed on to enjoy himself. Needless to say, this was his last visit in Father Boyton's care. The same remarkable order was preserved on hikes and picnics along the route to the Boy Scout Camp above the Palisades.

Winter he would say came all too quickly and brought with it a schedule always crowded with activity. In addition to the varied round of duties already mentioned in these pages, there were trips to the zoo with a retinue of small boys, days at the circus where he always had the pick of the best seats through family influence. There was also an afternoon every week devoted to the children's ward at Lenox Hill Hospital, cheering up the youngsters with stories, games and talking sign language to the boys confined to oxygen tents.

Father Boyton was the man of the year among his Scouts, and yet with all this hero worship there was a strange and noticeable change as the boy passed into the later teenage period. One noticed that contact with Father became less and less until there was a complete rupture. It was almost

like that phenomenon in the world of nature when the parent divorces itself completely from its young. The break became so apparent in practically every case, that my curiosity forced me to trespass upon sanctuaries. One day as we watched the boys in the Loyola yard and I felt the matter might be discussed without offense, I began cautiously bringing the subject around to my query. Before I had realized, it was answered, and with sincere and candid humility. Looking from the window at the little fellows playing, and then noticing the older boys in the upper part of the basketball court, he pointed to them and he said: "When once they get to that age, I don't fit in. I can handle them through the normal scouting age, but after that some one else must take over." If ever one accepted his own limitations it was he. He knew well his influence over the small boy and he exploited it to the full. He knew where his influence ended and he accepted it: no false pride, no pretense could persuade him to attempt expanding his efforts. The honesty that was always evident in his religious life, his intellectual life, school life and dealings with others came again to the foreground. A better word for it would be humility.

One of his few activities not connected with boys, was Father's annual retreat to high school girls. As he prepared for this each year, he asked his Boy Scouts whether they had any moral lessons which they felt should be taught their sisters. He would then pass these on to the girls at the retreat, saying that they were not his, but came from their brothers.

After Father Boyton's death, his book about the Circus in Madison Square Garden was sent off to a youngster in Indonesia, to whom he had promised a copy. The parents reported of his great delight on receiving it, and his remark after finishing it: "I feel just as if I were there."

In summary, Gilbert Chesterton has contended that it is in the Christ of Nazareth alone that we find the real lover of children. There in the portrayal of the Good Shepherd, we find Him holding locked close to His Heart the tiniest of His flock. Nearly two thousand years have passed, but it is only on occasion that the world really feels the mystical charm of the child. Chesterton contends that these rare occasions have

been put to pen by still fewer authors who have tried to portray to the world their reactions to the romance and regret of childhood. Peter Pan, he says, and the *Child's Garden of Verse* were discoveries made long before James M. Barrie and Robert Louis Stevenson made childhood live in books. It was the Nazarene who proved to the world that the bud could be more beautiful than the flower, that Peter Pan does not belong to the world of Pan but to the world of Peter.

And with these words we feel we have summed up the most important and dominating fact of Father Boyton's life, his delight in being in the company of the American boy. Surely he who had sacrificed a career in the world of his father, Captain Paul Boyton, for one with the Master, never forgot the lessons he learned from the dominating lady in his life, Margaret Connolly, his mother. These lessons brought to the foreground all the more the charm of the Nazarene and the little ones whom He welcomed. Walking in these sacred footsteps, Father Boyton put into practice the lesson preached to the world of nearly two thousand years ago, that the bud really *is* more beautiful than the flower and that Peter Pan belongs not to the world of Pan but to the world of Peter and his successors.

Love and Innocence

What you say, that love is pain, pleases me much. Pain proves that love is genuine. Love on earth must no doubt be a foretaste of the hunger and thirst of Purgatory. Pray often that the children may die rather than ever lose innocence. You are not wrong. For though God, in His infinite mercy, can mend the torn robe with jewels, He would die to prevent one mortal sin. Read the fourth chapter of Wisdom on innocence, verses 7 to 17.

I cannot conceive that killing an affection would promote love of God. Sensual affection is, I think, a great impediment, but I see in mothers and wives and friends an affection which helps wonderfully to love for God. It would be strange indeed if God, who creates nature and grace, should make one antagonistic to the other. St. Paul speaks of the want of affection as one of the worst curses of the latter days (2 Tim. 3, 1 ff.). Nature ought not to be crushed except when it is vitiated by sin and inordinate. I wish I were ten times more affectionate. St. Paul is wonderfully affectionate.

PETER GALLWEY

FATHER ALFRED BARRETT

Father Alfred J. Barrett

Joseph E. O'Neill, S.J.

Father Alfred J. Barrett was the sort of man whom an impartial observer would unhesitatingly declare born for glory or disaster. In a strictly theological sense every man is born for either of these final and irrevocable ends, but in a special and more limited sense it could be said that Father Barrett was born for success or for failure, for the fulfilling of the dreams of a high romance or for the disappointing realization of talents recognized but undeveloped and, therefore, wasted. He was a man for whom half way measures seemed impossible; whatever he did he did with all his energy, with complete generosity of heart, and with something of the grand gesture of the true romantic. Yet all the time he lived the life of the Jesuit under obedience for whom the grand gesture for its own sake, or glory and renown for their own sakes, can only be folly, delusion and loss. He was a man with a flair for many things: he could sketch, he could paint, he could act; he was a successful teacher, speaker, journalist, editor, poet, playwright, and administrator. He could have developed any one of these talents to lead a highly successful and colorful life in the world, or he could have played with one or other of them and been a typical Bohemian, talented but sterile, or he could have led the life he did—a faithful follower of Christ, part romantic, part realist, and totally dedicated to the ideals to which he had been called by his Captain-King. He was a true Jesuit, individualistic yet obedient, enthusiastically interested in the arts yet intensely concerned with spiritual realities, and he was one of the most unselfish people I have ever known.

Father Barrett was born on August 26, 1906, in Flushing, New York. His mother, of French lineage, had been born in Greenwich Village, and was an artist in her own right. His father, of Irish descent, was, at the time he married, a young Ohio banker who later became one of the best known laymen in New York, President of the Guardian Trust Company, Chairman of the New York City Public Service Commission

and Chairman of the New York State Public Service Commission. From his mother, apparently, he derived his love of the artistic and of all things French, from his father the ability to see a thing clearly, think it through logically, and stay with it to the final achievement. For, contrary to popular impression, Father Barrett was no dreamy-eyed *évadé* from reality but an extremely accurate observer of human nature who happened to possess unusually strong staying power in whatever it was his duty to accomplish.

It was a remarkable family and certainly one highly blessed by God, for Father Barrett was the first of nine children, six of whom were to enter the religious life; three daughters became Sisters of St. Joseph in Brooklyn, one became Sister Teresa of Jesus, a Carmelite, and one son became a Dominican, the Rev. Paul Aquinas. The grace lavished upon this Catholic family was recognized even in this life and when she was seventy-eight years old Father Barrett had the joy of seeing his mother receive from the Holy Father the *Pro Ecclesia et Pontifice* medal at the hands of His Eminence, Francis Cardinal Spellman.

Naturally, Father Barrett was to receive a Catholic education. He attended Xavier Grammar School with success, and at the commencement exercises and public elocution contest, the latter a vanishing if not completely invisible art, he was chosen to recite the Gettysburg Address, an early manifestation of one of his many talents. From Xavier Grammar School to Xavier High School was an easy transition and there too he gave proof of his varied abilities. In his third year he played Petruchio, suitor to Katherina in *The Taming of the Shrew,* and the next year he performed as Macbeth. On Prize Night, June 16, 1924, he was in the senior division of the elocution contest with a stirring entry called "Hell Gate of Soissons," and two nights later at the sixty-seventh annual commencement of Xaxier High School Father Barrett added his voice to the many that had preceded him by delivering the valedictory in the college auditorium. There was no question but that Father Barrett had ability and that he was not afraid to use it.

But there was another side to his character and another bent to his gifts—a love of things military, perhaps the in-

heritance of his French blood, perhaps the result of his romantic temperament. Whatever it was, he made a good soldier and an even better leader, for he was chosen Cadet Colonel of the Xavier Cadet Regiment in his senior year. As such, he commanded the review of the regiment held in the 9th Coast Defense Armory in January of 1924, and another in the spring on the campus of Fordham University. During this latter exhibition of military maneuvers, tendered to Brigadier General Hugh A. Drum, U.S.A., he also commanded the exhibition drill by the Citizens' Military Training Camp Club.

For a high school student the honor of being Cadet Colonel is no small thing, but more important by far is the way he handles himself and the cadets under his command. In the year book of his graduating class there appears under the picture of the handsome young man who was Alfred Barrett the following quote from Byron: "Well had he learned to curb the crowd!"—a slightly ironical tribute, no doubt, to his functioning as Cadet Colonel of the Regiment. On one occasion, at least, he made memorable Xavier history. Upon returning to school after a bout of sickness he had taken up his duties as Cadet Colonel. Evidently well liked, his appearance before the regiment had been greeted with loud and enthusiastic cheers. Acknowledging his thanks Father Barrett then proceded with relentless determination to the performance of one of his duties, and calmly read the jug list for the day. No amnesty, and a truly military curbing of the crowd!

The pattern of his character was to be revealed many times and more than once Father Barrett managed to combine two of his loves—the literary and the military. During high school there had been a summer period of training for the cadets. As a member of Battery A he was at Madison Barracks, N.Y., in 1923 with the other cadets of the Field Artillery Citizens' Military Training Camp. While there he helped to produce a booklet, *The Muzzlebursts,* and for it he wrote an essay, "As the Caissons Go Rolling Along;" it is easily the most interesting and the most informative of the pieces written for the booklet. Again, Father Barrett was always able to use his own experiences as material for literature and

it is not at all surprising to find this training camp period utilized as the basis for a poem "Caissons and Pieces," juvenile but lively verses which were published in the school magazine, *The Xavier*. He was also made one of the assistant editors of the Year Book and for it he wrote an amusing Class Poem. The write-up under his name and picture is perfect evidence of his ability and the list of his activities is a formidable one. At the end appears the destination of the young man who, among all his other qualifications, was voted the best actor of the graduating class, neither dramatic school, nor college, nor the Army, nor the Bohemian world of art and travel, but simply: St. Andrew-on-Hudson.

Nevertheless, Father Barrett was destined to be a poet and a soldier, and other things besides; but first he was to be enrolled in the Society of Jesus. He was accepted and entered the Novitiate on July 30, 1924. There he led the quiet, intense, prayerful life of a Jesuit Novice, and there, at St. Andrew-on-Hudson, after taking his vows at the usual time, he passed two stimulating and highly satisfying years in the Juniorate. His love of poetry and his increasing skill in the art were gradually becoming evident. But the two years of Juniorate flowed imperceptibly into the three years of Philosophy at Woodstock and the young man who had manifested so much ability in the field of creative waiting was sent out to teach English literature at Canisius College in Buffalo. This was a happy and fruitful period; he was young, vigorous, and interested in all he was doing. He became moderator of the *Canisius Quarterly* and moderator of the Year Book for 1932. However, a new and more spiritual duty claimed his enthusiastic energies. Although not yet a priest he was appointed moderator of the Western New York Student Sodality Conference, an important post, since this particular Student Sodality Conference included thirty-five school and college groups. It was the sort of work he loved and for which he was excellently fitted, for Father Barrett was always attracted to youth and youth to him, and the result was the silent working of grace of the Holy Spirit in many a young man and woman who learned to live a fuller life of grace because of him.

After his teaching period Mr. Barrett was sent to Wood-

stock for theology to emerge four years later as Father Barrett, his entry into the eternal order of Melchisedech dating temporally from 1937. They had been four quiet years except for the exciting fact that the numerous poems he had been writing for magazines like *America* and *The Commonweal* were now being collected and were soon to be published. At the very beginning of his Tertianship in October of 1938 there appeared a slim volume in a cool green cover bearing the title in letters of gold *Mint by Night.* With the appearance of this little book, forty-seven lyric poems, the collection of a decade's work, Father Barrett became a publicly known poet. It was a smashing success, and rightly so.

The tributes came pouring in and they must have warmed the heart of the young poet. Who would not be pleased and excited to know that the thoughts and emotions of youth passed in the company of Christ, and now presented in verse to the eyes of a world that might be repelled or merely indifferent, were being received with almost universal delight? From his fellow Jesuits, some of them former teachers, came words of praise and encouragement. Father George Johnson, whom many Jesuits remember with affectionate admiration as a critic of severest mettle, wrote his congratulations and added the satisfying comment: "It is the best first volume I have seen." Father Francis P. Donnelly, Father Daniel A. Lord, Father Robert I. Gannon, Father Thomas Chetwood and others all offered homage and encouragement. Especially pleasing were the tributes from the diocesan clergy, for instance, Rt. Rev. Msgr. Fulton Sheen, at that time associated with Catholic University, who wrote in a letter: "The spirituality and simplicity of your work is most striking. May God give you many more years to sing his beauties and cheer our hearts."

The professional critics were equally gratifying. Clifford J. Laube wrote in *Spirit:* "This book establishes Father Barrett as one of the most gifted poets of America." John Kenneth Merton, writing in *The Commonweal,* found his work "delicate, reticent, genuinely moving." Daniel Sargent, writing in *America,* called the poem, "The Candle," "flawless" and added: "Yet I rate this flawless poem as only third-

best." The Cardinal Hayes Literature Committee for N.C.W.C. Features spoke of "maturity combined with intellectual power, poetic sense and fine craftsmanship." *The Sign* noted "a delightful and humble familiarity with the soul of the Church." *The Catholic Light* found "a sure and reverent touch aided by an economy of expression." *The Far East* spoke of "a delicate but sure art, disciplined sincerity of feeling, beauty and freshness of imagery and a careful technique."

From across the seas came equal praise. *The London Catholic Herald* thought the poems "Direct, everydayish, and absolutely unrefracted." *The Month* found in them "rich evidence of that mystical apprehension of beauty—visible and invisible—so inalienably a part of the true poetic equipment." *The Irish Monthly* declared "His virtue is in the striking vividness of perception and image, his deficiency on the side of rhythm and consideration." *The Advocate* of Melbourne, Australia, stated "There is a precision and economy of phrase in all the writings in this little book, with its strong lean towards epigram." Egerton Clarke in *The Clergy Review* of England, declared, "Here is a Jesuit poet with a Dominican mind. Father Barrett's poems are of a high order, clear, lapidary and imaginative." Alfred Noyes paid him the compliment of writing for permission to include three poems in an anthology he was editing for Lippincott: *The Golden Book of Catholic Poetry.*

Especially satisfying was the reception afforded *Mint by Night* at the hands of critics who were also poets—surely the tribute most desired by any young creative artist. Father Leonard Feeney spoke in *America* of "a serenity of phrase that is almost liturgical, but with a surety of insight that is unfailing." Sister Madeleva, still the foremost Catholic poetess, wrote to him that "The aromatic delicacy of the title pervades the book. I have found charm and beauty where I have looked and read through it. I know, from other works of yours, that this is sustained." Eileen Duggan declared in the *New Zealand Tablet:* "Father Barrett is that gracious thing, a follower of the *gai sçavoir,* a troubadour of God, but his very sense of dedication makes him court austerity of line."

There were other tributes too that made pleasurable reading for all those who had long thought Father Barrett a genuine and moving poet. Francis X. Connolly wrote in *The Catholic World:* "Father Barrett is militantly mystical and, like the spiritual writers to whom he is akin, luminous and direct in his approach to real things." Katherine Brégy sent him a letter in which she declared: "You have some reason to know how much I have loved some of your work: now, having more of it, I love it much more. What delights me most, I think, is the way you combine directness and daring of imagination with directness and music and simplicity of means." Helen C. White also wrote him and said, "It is a charming book in every way, and it contains some really beautiful verse." William Thomas Walsh declared in a letter: "Your poems have power and originality—most excellent music."

What is one to say, however, nearly two decades later? How has Father Barrett's poetry stood the test of time? Obviously, it has stood rather well when a contemporary critic of such formidable stature as Allen Tate could write to him in a letter as late as August 24, 1951: "What I admire is the economy and precision throughout. To my way of thinking the finest poem in the book is 'Hands of a Priest.' " Very likely this was the first time Mr. Tate had encountered Father Barrett's poetry since the latter's reputation had been largely among Catholic readers and Mr. Tate was a recent convert at the time.

Although this is scarcely the place to make a final judgment upon the poetry of Father Barrett, nor I the one to assume the right to do so, doubtless some evaluation is not entirely out of order. It seems to me, then, that Father Barrett was not a great poet nor did he write any truly great poem. He was a highly talented poet of minor accomplishments whose gifts lay in directness, precision and economy of phrase, exactly as Allen Tate has noted. He wrote in a style that is not at present the accepted one. There is little or nothing of the obscure, the symbolic, and the irregular, so dear to writers and readers of mid-century verse. Consequently he is not likely to be mentioned very much at present nor in the immediate future. But when regular rhyme, disciplined

rhythm, and recognizable melody come into favor once again, he will be spoken of with more and more approval. Meanwhile, he should not be neglected or forgotten for, although he has written some faulty poems, he has also written some that are excellent. He was never really intense or highly imaginative, but he was clear, vivid, sensuous, not ashamed of emotion, and he could be humorous, ironic and admirably epigrammatic. Believing that the Holy Spirit was the true muse of poetry, he tried to write with light and fire. If the light was never very searching and the fire never burned with the white heat of immortal verse, he nevertheless fashioned some few poems that are worthy of inclusion in any anthology. Asked to name them I should unhesitatingly reply "Saint Thomas More to Margaret" because it perfectly catches the "feel" of the Saint, "Saint Francis De Sales" because it is an excellent fusion of the sensuous and the gnomic, "Bearing Viaticum" because it is a successful example of the hardest of all poetry to write—religious poetry that springs out of the felt reality of remembered experience, and "Loss of Faith" because it is a happy presentation of genuine religious thought and emotion. It seems certain to me that he was at his best when gnomic and concentrated, and when the unified image and idea welled up from the depths of true religious thought and habitual modes of action.

But there was something more important in store for Father Barrett than the writing of poetry and the acclaim which so happily resulted. There was his Father's business to be done, the carrying out of the plan of Christ, the spreading of the Kingdom of God. So it happened that immediately after Tertianship, which was spent at Poughkeepsie during 1938 and 1939, Father Barrett was assigned to Kohlmann Hall as assistant director of the Apostleship of Prayer, as associate national director of the League of the Sacred Heart, and as associate editor of the Messenger of the Sacred Heart. In 1940 he also became head of the Art and Poetry Department where his job was arranging frontispieces, illustrations, and layouts in the field of art. From 1939 to 1942 he labored faithfully and well, with zeal, imagination and enthusiasm. To quote from a short obituary which appeared

in the *Messenger:* "During his years here, he transformed the appearance of the *Messenger.* He was an artist himself, as well as a Master of Arts, and knew how to use art in the service of the spiritual purpose of the Apostleship of Prayer. The issues, especially of the year 1942 are a memorial of a distinguished editor who was alive to the great advances being made by the American press and to the necessity of making the Catholic press worthy of a distinguished place among American publications."

But the war years were upon us, and Father Barrett, who had been serving as national chaplain of the Catholic Poetry Society of America from 1940 to 1945 turned naturally and inevitably to the life and vocation of an Army chaplain. Volunteering on March 12, 1942 he was sworn in as a First Lieutenant on September 18. Three days later he left for Camp Wallace, near Galveston, Texas. He was then ordered to report to chaplain school at Harvard University and after finishing there returned to Camp Wallace to his post of chaplain of the 35th Anti-Aircraft Coast Artillery Battalion. Father Barrett was one of two Catholic and eight Protestant chaplains in this camp and he was the 101st Jesuit chaplain in the armed forces of the United States.

During this time his thoughts must have gone back occasionally to memories of school days and the Field Artillery at Madison Barracks nearly one World War ago. But there was not much time for nostalgic reminiscing for the caissons were rolling again and now he had a more ambitious goal—active service on the field of battle. For the moment, however, his duty was the unglamorous, routine, but spiritually vital task of caring for the men under his charge. He worked hard and enthusiastically, a fact amply testified to in the lively, informative, and affectionate letters he sent home to his mother. He was extremely zealous and very happy in his work as chaplain; there were Masses, sermons, confessions, converts, and inevitably, writing. For, in the midst of it all he found the time to author two newspaper columns, a "Chaplain's Chat Column" and another called "Take It or Leave It." His work received the surest of all signs of success—he was given more of it. In May of 1943 he was made chaplain of six battalions, the thirtieth to the thirty-

fifth, totaling about six thousand men. Three months later he was promoted to Captain. Then in October some five hundred German prisoners of war were sent to Camp Wallace and his letters to his mother reveal the interest, humor, and zeal with which he went to work on the Catholics among them.

It was not all smooth going and he encountered more than one frustrating obstacle, particularly in the shape of a certain Protestant officer at the camp. Yet he did not allow himself to become discouraged, another manifestation of that hard core of stubborn persistence which never yielded whenever he felt he had a worthy goal to attain. Along with his sensitivity to the beautiful in all its visible forms he was manly to the core in the way the saints have been manly. The slogan for the artillery was one that appealed to him and it furnishes a pithy description of Father Barrett in all that he did, *Pro Virili Parte.* Translated, "To the utmost of our ability," I think it a true description of the hard-working chaplain who made converts in spite of continuous and irritating difficulties and who was ever vigilant and even aggressive against every manifestation of Protestant religious indifferentism in the armed forces. He was a man of great energy and, in fact, was one of the least idle people I have known. One of his published pamphlets, the story of St. Stanislaus Kostka, bears the title *A Short Life in the Saddle.* It was what he would have chosen for himself if he had been given the choice. There is a letter to his mother on her sixty-fifth birthday in which he wrote: "I have no ambitions to reach sixty-five, but only because I haven't got your resistance or perseverance, and I don't want to be retired like Father Willy Walsh of Monroe, now ninety, to St. Andrew-on-Hudson." But Father Barrett was too modest; actually, he had his mother's resistance and perseverance. and he never lost either quality. He had long wanted to go overseas. Unfortunately, owing to myopic astigmatism, he had been placed on limited service, but he was finally taken off. To his delight he was soon on his way overseas where he was assigned to be chaplain of the hospital of Mourmelon in France. He was eager and excited and with secret hopes of service on the battlefield itself.

Always the artist, he had kept in pencil and in water color,

several sketchbooks, one from "Texas to England, Feb.-March 1944," another while in England and a third while in France. They are clever, realistic, and done with swift, impressionistic strokes like most of his painting. Doubtless he intended to make use of these on-the-spot impressions for, while at Camp Wallace in Texas, he had been asked by the publishing firm of Bruce in Milwaukee to write a war book. His idea was that it would be a kind of combination of prose, poetry, and drawings, and as he wrote to his mother, "*G. I. Padre* would be a probable title." But it was never done. There was other and more important work to do during the two years he spent overseas before the invasion of France. As chaplain of the Ninety-fourth General Hospital he worked near Chalons-sur-Marne and Rheims with German prisoners and American personnel. At the war's end he became chaplain of American troops at the Sorbonne and the University of Paris, as well as at the Beaux Arts, and the Académie Dramatique du Vieux Colombier—the famous "Old Dove" theatre—where he also studied. The good that was done cannot be recounted here nor should it be. It was done, and the many who were helped know best how well God made use of His servant and His priest. For the rest, he was recognized as a successful chaplain and in 1946 he was promoted to the rank of Major. In the same year he was granted his honorable discharge from the armed forces.

There was to be nearly a decade more of life on this side of eternity, and all these years were to be spent at Fordham University. They were busy and fruitful ones, and they knew recognition, disappointment, and spiritual progress. From 1946 to 1948 he taught English literature in the College. From 1948 to 1951 he was director of the School of Journalism. From 1951 to 1952 he was chairman of the Department of Communication Arts. The next year 1952-1953 saw him teaching religion in the School of Business and during the years 1953 to 1955 he was student counsellor in the School of Business at the downtown evening session. For the year 1955-1956 he was given the assignment of conducting retreats and it was also to be a year in which he was to be free to write and to lecture.

During the period of his chairmanship of the Department

of Communication Arts he had also been director of the Professional Writing Institute and teacher of creative writing. Wisely he had engaged men and women like Neil MacNeil of the *New York Times,* Meyer Berger, also of the *New York Times,* David Marshall, Charles Felten and others, and during one summer for the Summer Institute he had procured specialists like Herschel Brikell, Katherine Brégy, John Daly, Bob Considine, Margaret Webster, Gretta Palmer, Gilbert Seldes, Agnes De Mille, Jo Mielziner.

It is significant that many of these people are artists and writers connected with the theater. For it was toward the drama that Father Barrett's interest had been turning. He was, in fact, for a period during these years, director of dramatics, and also author, director, and producer of plays. In addition to the lyric gift he had the dramatic flair as well, the instinctive sense for the appeal of the stage, and he was intimately concerned with and largely responsible for one of the most exciting periods of theater activity in the history of Fordham University.

Shakespeare, Dryden, Gogol, Gheon, the plays of these and other more modern writers were put on, and always with success. Of his own creations, or more exactly, of those with which he was connected, one of the most interesting and personally satisfying was his contribution to a moving picture: *Loyola—The Soldier Saint.* A professional job by professional men and women it had originally been produced in Spain, filmed at Montserrat, Manresa, Loyola, Barcelona, and originally spoken in Spanish. Father Barrett was asked to prepare the American version. This he did, editing the English lines to suit the action. He worked six months on it, then had it spoken by American actors. The Woodstock College Choir of fifty voices under the direction of Max Tak and Rev. William Trivett, S.J., provided the musical background and Father Barrett himself was the commentator who also spoke the prologue and the epilogue. The result was a stirring re-creation of the life of St. Ignatius. Complete with fanfare, publicity, and all the excitement of opening night, the première took place at the Holiday Theatre on Broadway, April 24, 1952. It was well received, Kate Cameron in the *Daily News* called it "an impressive film

biography" and gave it a three star rating. Arthur Mulligan, also of the *Daily News*, wrote that it was "A majestic and emotional portrayal" and Frank Quinn in the *Daily Mirror* spoke of "remarkable technical achievement," adding "this is one of the finest films of its kind I have seen." *Variety*, the publication of the entertainment field, reported: "In many respects the picture is one of the best productions dealing with a religious subject to be released in the U.S. Much credit for this goes to the Rev. Alfred Barrett, Jesuit priest, who is chairman of the Department of Communication Arts at Fordham University." The film company was Jewish, the actors were Spanish, the voices were American, and the technical adviser was a Jesuit, the whole added up to something unusual for Broadway and for motion pictures.

More or less simultaneously with his work on *Loyola: The Soldier Saint*, Father Barrett had been writing and producing an original play *Once Upon A Midnight, A Lyrical Drama on Edgar Allan Poe.* It was a highly artistic and successful defense of Poe based upon facts. But the facts were told in an unusual and even unique combination of drama, operetta, and the ballet. Some of the scenes were played against a stark white screen and the magnified and at times distorted shadows created a weird and effective symbolism, particularly appropriate to the mind and art of Poe. Concentrating on his character and stressing his inherent nobility as opposed to the heartlessness of some of his foes it was genuinely moving in its dramatic presentation of the tragedy of Edgar Allan Poe. It was well received by those capable of judging. Martin Starr, for instance, a professional critic broadcasting over WINS on May 6, 1952, said: "It was a serious, profoundly impressive, and highly entertaining presentation; not merely scholastic theatre, it is impressive creativeness, brilliant make-believe."

But there was another and greater Figure that interested Father Barrett and about this Person he had meditated all his religious life. One of the plans he had long been pondering was the idea of a Passion Play for our times. Actually, he had done more than ponder. Over the course of some twenty years he had thought it out and when the right moment offered he was ready to put it down on paper. The oppor-

tunity came while lecturing on religion and acting as student counsellor in the evening session of the downtown School of Business. In a rather short time he wrote, directed, and produced a Passion Play "O My People!" which was unique, imaginative, and spiritually satisfying. It was financially successful too. Over $3,000 profit the first year went to the Jesuit Missions and the same thing happened in 1956 and in 1957.

"O My People!" is the drama of Gethsemane; it has unusual effects and exciting techniques involving acting, commentary and discussion, choreography, music, lights and color. The setting is the Garden of Gethsemane and the action takes place in the mind of Christ. The scenes are not in chronological order but as they might have occurred to the human mind of Christ, and they range back and forth in history from the events of Christ's own life to the martyrdom in the twentieth century of that other Christ, Father Pro, of the Society of Jesus. There are two actors simultaneously representing Christ, one in the Garden and one in the various scenes from His life which are dramatized by a cast of fifty students. The audience follows sympathetically from the moment when Christ, together with Peter, James and John, makes His entrance from the rear of the auditorium and proceeds to the stage as the Garden of Gethsemane, to the solemn and impressive ending when the Son of God allows Himself to be led from the Garden in the company of the soldiers and the mob. There is no applause and the spectators, moved by art and devotion, leave the hall in respectful silence after the dramatic departure of the Christ.

It is true that the work has its faults but it is as moving and impressive a Passion Play as one is likely to see. In the words of the official Jesuit censor: "This is a remarkable piece of dramatic writing. From the viewpoint of technique it is excellent in its dramatic effectiveness as well as its adaptation to the modern methods of stage productions. To me the dramatic power of the play was deeply moving. The theme is handled with professional skill and with originality in some degree, and perhaps more than I realize. The script is magnificent. The author weaves the classic simplicity, power and beauty of the Old and New Testament into his

lines with artistry, and his own language in prose and poetry maintains the same virtues. The author is certainly to be commended for this manuscript. It is one of the finest pieces of religious drama I have read and it may well be the best." The praise is deserved. Others have thought so too, for soon after its presentation, on October 9, 1955 to be exact, sixty thousand people watched a modified version at the Polo Grounds and, to quote the *New York Times,* "were enthralled." It was a splendid pageant, a moving Stations of the Cross, in which the original cast took part and one thousand high school girls represented the crowd in Jerusalem.

During the course of the play it became obvious to those who worked with him that Father Barrett was not well. He would often lapse into a semi-blackout condition and on coming out of it would insist on going on with the rehearsal. This was typical. Very few people knew that he was losing the sight of one eye owing to a cataract; yet he did not let this impairment or any other illness stop him from working. He intended to continue until he could do so no longer, and this, of course, is exactly what happened. The desire to labor for the glory of God, in addition to his habitual charity, brought about his early death. During his last year of life he was writing, preaching, lecturing, and giving retreats. But he was also saying "yes" to all requests made to him by Jesuits and others. As long as it was connected with his work as a Jesuit Father Barrett could not refuse a request for help. So it happened that he agreed to give a day of recollection to the priests of the Diocese of Paterson in Morristown, N. J. It was his last act of generosity. A heart attack struck him down in the company of a fellow Jesuit as he was returning to New York. He was taken to St. Joseph's Hospital in Paterson and he died there soon after admittance on November 9th, 1955.

It should be apparent from all that has been said that Father Barrett was a worker, that he took quite literally the injunction to spread the Kingdom of God because the fields were white for the harvest. While at Fordham he was at various times teacher, preacher, lecturer, retreat master, administrator, poet, playwright, director, producer, and editor.

At various times, too, he was in charge of the *Ram* and the *Monthly,* worked with Fordham's radio station WFUV-FM, organised the graduate MFA degree in the Department of Communication Arts, directed the national headquarters of the Catholic Press Association for two years, was editor of the Catholic Press Association trade publication, *The Catholic Journalist,* and served as executive secretary of the Catholic Press Association for the year 1949-1950. In February 1950 he flew to Rome as head of a party of twenty-eight delegates to the Fourth International Congress of the Catholic Press. He was a member of the Catholic Classical Association, the American-Irish Historical Association, the Poetry Society of America, and, as we have seen, he was national chaplain of the Catholic Poetry Society of America from 1940-1945. In addition, he was much in demand as guest speaker at Communion breakfasts, study clubs, conferences and other such gatherings of a spiritual and an academic nature.

He was a contributor to *Jesuit Missions* magazine; in fact the first cover of *Jesuit Missions* was designed and drawn by him, and the feature "Afield with American Jesuits" was his idea. He wrote for numerous other magazines and, although no scholar in the strict sense of the word, he was a splendidly facile writer, with a style that was invariably clear, vivid, and moving. In addition to *Mint by Night* he had planned another book of poetry to be called *Our Lady of the Weather,* and he was contemplating a book on the Jesuits, or rather, a collection of essays on various Jesuits. It was to have included those he had already published in pamphlet form: *Captain of His Soul,* on Francis Cullinan, a fellow Jesuit scholastic who had died at Woodstock, *A Short Life in the Saddle,* on Saint Stanislaus Kostka, *The White Plume,* on Saint Aloysius Gonzaga, *Citizen of Two Worlds,* an article he had written after the death of Father Daniel Lord and which had appeared in *The Catholic World,* and two projected essays, *A Christian Secularist,* which was to have been on Father Gerald Walsh, S.J., the author, scholar, and editor of *Thought,* and finally, *The Man Who Saved the Jesuits,* which was to have been on Saint Joseph Pignatelli. He had in mind also a novel, but he seems to have left nothing more than the title: *Men Crucified: A Tale of the Jesuit Suppression.* So

this story is still untold; perhaps some young follower of Saint Ignatius will one day give it body and form.

Even though his sight was beginning to fail he read continually and was always on the lookout for new ideas, inspiration, and stimulation. He was always abreast of the times and did not hesitate to speak out with authority. A single review he wrote, a scathing denunciation of Ross Lockridge's *Raintree County,* brought enthusiastic responses in the form of approving letters and telegrams from over the entire country.

He attracted people not merely because he was personable and even handsome, but because he really liked people, because he was friendly, honest, and a man of good will. He was unreserved, almost to the point of naiveté, but he was highly intelligent, he was a good judge of character, and he possessed a healthy and unfailing sense of humor. He was confident because he knew that he had certain abilities; but he was truly humble. A superficial observer might have judged him vain of his literary and artistic talents but it was not so; he accepted and even asked for criticism and he made use of it whenever it seemed to be worthwhile. He was trusting but he had a priest's knowledge of sin, of the world, and of people. He was individualistic yet he led the Jesuit's life faithfully and well. His students, and many others with whom he came in contact, were extremely devoted to him. A fellow Jesuit has written: "The cast of 'O My People!' became attached to him in a very remarkable way as a priest and as a friend, and it is certain that the Gospel story that they told with his guidance affected their lives very deeply. When the play was being produced for the second season as a memorial to the deceased author, Andrew Romeo, the Christus, on a TV program featuring the cast of the play gave a moving eulogy of Father Barrett stating how his association with Father Barrett was a decisive experience of his life."

Although he was a romantic in the finest sense of the word, with a love for the ideal in whatever place and in whatever time it may be found, he was also a realist, as every Christian must necessarily be, and he never sought the selfish isolation of an ivory tower or an ivied college hall. He believed in prayer *and* action, this world *and* the next, the human *and*

the divine. So he was never deceived, never a futile dreamer, never a refugee from life. Without flinching he bore the assaults of reality upon body and spirit, and he bore them with a smile, although at times a somewhat wry one. But he never chose to disguise his hurt with a mask of indifference or to hide his sensitivity under a protective layer of bitterness. Although his talents seemed to destine him to renown in any one of several fields of artistic effort he felt that this was not the Will of God and so he never for one moment allowed adulation, work, disappointment, or ill health to crowd him from the path he had knowingly and willingly chosen as a young man: To Jesus through Mary. Holding the world well lost if Christ were gained he kept his belief to the end, and he died in it, happily.

It seems to me quite fitting to close this memorial of Father Barrett with something he himself wrote and which expresses exactly what he believed and what I am trying to say. It is a very short poem of two stanzas bearing the title *Loss of Faith:*

The life of grace and glory is the same.
The life of grace is, by another name,
Heaven on earth, and death is but a change
In range—
And nothing strange!

There is between our dreaming and our seeing
One pulsing continuity of being.
Ah, when the life of glory we achieve
Why grieve?
We only lose our having to believe!

Why grieve, indeed? As to that, Father Barrett now knows the answer better than we. But we can be sure that his death is no cause for grief but for joy, since it was, like his life, all for the greater glory of God.

Books of Interest to Ours

MANUAL FOR JESUITS

The Sacred Heart in the Life of the Church. *By Margaret Williams, R.S.C.J.* Sheed and Ward, New York, 1957. Pp. viii + 248.

Mother Williams calls her book an anthology of passages from the writings of those whose lives have made the Devotion to the Sacred Heart what it is today. Many of the passages are short but in the case of the principal architects of the Devotion they are quite long because the significant lines appear in context. The passages are, indeed, accompanied by a running commentary to put them in proper perspective. But they are meant to deliver their message themselves. Often they do so easily; at other times deeper consideration is required. In either case the book leads to meditation; not that it is a meditation book. It is more: it is a handbook for those who desire to practice intelligently the great Devotion.

Such a work is timely. The Devotion to the Sacred Heart has passed its trial by fire and has been triumphantly approved by the Church despite stern opposition. The question now is whether it can pass the trial of success. The fires and fervors of the seventeenth and nineteenth centuries must not be allowed to die down. Our Holy Father in his recent Encyclical, *Haurietis Aquas*, seeks to ward off this danger. After mentioning some depreciative views of the Devotion, he urges all Catholics to study diligently its solid foundations. Mother Williams offers the means of doing so in relatively brief compass.

Jesuits will find in this book a useful complement to Father Jerome Aixala's *His Heart and His Society* which assembles Jesuit texts on the Devotion. Mother Williams has collected the finest pages written by all lovers of the Heart of Jesus, many Jesuits among them, from New Testament times to our own. And she has added not a few from her own pen. Chapter Two is probably the best example of her own contribution but there are many others.

The running commentary is also an achievement. To follow an idea across the millennia requires sureness of judgment and breadth of learning. Mother Williams has succeeded in making the Christian centuries give up their most intimate secret. All will not accept some of her insights and there are errors in detail. But the sweep of her vast conception is sound and compelling. We have here a manual for Jesuits who want to carry out their Institute's injunction to practice and propagate devotion to the Most Sacred Heart of Jesus.

E. A. Ryan, S.J.

INFORMATIVE AND INSPIRING

Beyond All Horizons: Jesuits and the Missions. *Edited by Thomas J. M. Burke, S.J.* Garden City: Hanover House, 1957. Pp. 288. $3.75.

On the jacket there appears a statement of the book's scope: "Thirteen well-known Catholics paint a vivid picture of Jesuit missionary activity over four centuries." The book, then, is a collection of essays describing what has been done and what is being done by the Society in the apostolate of the foreign missions. There is no attempt made at presenting a theory of Jesuit missionary activity, nor is there any attempt to develop a theology of the missions. This may prove a disappointment to some, but all who accept the book for what it claims to be, will find it both informative and inspiring.

The first half of the book is concerned with past efforts and past achievements. In the first three essays there is presented an over-all picture of the Jesuit missions during the first century and a half of the Society's existence. Two aspects of Jesuit missionary activity are then selected for special consideration: social work and education. As an example of the former, Father Weigel presents a clear and interesting account of the origins and growth of the Jesuit Reductions in South America, while the work of education is given admirable treatment by Mr. George Shuster. This first part of the book concludes with a very moving description of the sufferings endured by Jesuits, among others, during the terrible persecutions of 17th century Japan.

The second half of the book begins with a panoramic view of the work being done today by Jesuit missionaries throughout the world. This is followed by accounts of the social and educational work Ours have undertaken, as well as an account of the heroism displayed by our men in the face of Communist persecution in China. Also included in this part is a series of sketches of the work being done by "typical" Jesuit missionaries of the present day. Finally, this section closes with a consideration of "Problems of Tomorrow."

Some sections of the book are more readable than others, but the entire book will be read with both pleasure and profit by anyone, Jesuit or extern, who is interested in Jesuit missionary activity and wishes to know more about it. The book might well be recommended to young men in our schools, for while they are familiar with our role as educators, they know relatively little about this other equally characteristic work of the Society.

JOHN F. CURRAN, S.J.

Manual of St. Joseph Prayers, compiled and translated by Francis L. Filas, S.J., is a fifty-page booklet containing practically all the indulgenced, and a good selection of the non-indulgenced, prayers to St. Joseph. A short introduction explains devotion to St. Joseph and gives its theological basis. It retails for ten cents. (J. S. Paluch Co., 1800 W. Winnemac, Chicago 40, Illinois.)

THOROUGH AND BALANCED SYNTHESIS

Mariology, Volume II. *Edited by Juniper B. Carol, O.F.M.* Milwaukee: Bruce Publishing Co., 1957. Pp. xii-606. $9.50.

For anyone whose formal study of the theology of the Mother of God dates back anything like ten years or more, no better compendium of present-day Catholic thought in this important field of knowledge is at hand than this second volume of the trilogy planned and directed by the indefatigable Father Carol, the founder and first president of the Mariological Society of America. Twelve Catholic theologians, all but one of them Americans, have contributed to this thorough and balanced exposition of contemporary Mariology. Four of the authors are American Jesuits, one of whom, the tireless Cyril Vollert of St. Mary's, Kansas, has authored no less than three important chapters.

The detailed and lucidly scholarly study, by Walter Burghardt, S.J., on Mary in Eastern Patristic Thought, taken with its companion piece on the Western Patristic tradition on our Lady, which appeared in the previous volume of this set, provides a succinct but masterly survey of the thought of the early Church on Mary's gifts and her mission in the Christian economy of salvation. The rest of this second volume presents in some thirteen chapters an ordered survey of the recent almost startling development of the Catholic understanding of the Mother of God and her providential role in the world.

Father Vollert's two leading articles on the scientific structure of Mariology and on the fundamental principle of this theological study of Mary set the stage for the succeeding chapters which examine the many supernatural privileges which make Mary unique among God's creatures. In his essay on the predestination of our Blessed Lady, Father John F. Bonnefoy, O.F.M., presents a most interesting defense of "the priority of Mary's predestination as understood by the Scotistic School", making the point, among others, that many of those who have opposed the Scotistic position were not aware of the fact that "this doctrine had been adopted by the ordinary Magisterium". The chapter, by Father Gerald Van Ackeren, S.J., on the divine motherhood of Mary develops most persuasively the thesis that "Mary's dignity as Mother of God consists formally in a created assimilation to the Eternal Father", with all the profound implications of this analogy. In the course of a basically historical survey of Mary's perpetual virginity, Father Philip J. Donnelly, S.J. discusses the many theological problems that arise from this doctrine of our faith. Some of the other chapters cover the question of the Blessed Virgin's fullness of grace, her gifts of knowledge in the natural and supernatural orders, her spiritual motherhood, her death and assumption into heaven and her role as Dispensatrix of all graces and as Queen of Heaven. Father Carol himself writes on our Lady's Coredemption; his contribution of close to fifty pages not only synthesizes his monumental *De Coredemptione Beatae Virginis Mariae*, published in 1950, but surveys as well the notable progress in Catholic thought on this very contemporary subject since that time. The volume concludes with a

scholarly analysis of one of the more recent developments in Marian theology, the analogy between Mary and the Church. This study is at once thorough and sound; it threads its way with sober good sense through the very extensive literature on this fascinating conception, skillfully separating the chaff from the wheat that gives healthy theological vitality to this parallelism.

As Father Vollert remarks, repeated pronouncements by the Holy See in our days and the consequent intensively renewed study by theologians have opened up vast areas of knowledge about the Mother of God. That knowledge is surely becoming clearer, more profound, more significant. But in a true sense this remarkable growth is but a beginning: serious problems remain to be pondered; important questions still cry for complete answers. It is a tribute not only to the editor of this volume, but to the maturing science of theology among American Catholics, that so profoundly satisfying a synthesis of contemporary Catholic Mariology should appear in our country from the pens of our competent scholars.

JOHN F. X. SWEENEY, S.J.

DIRECTED AT YOUTH

Portrait Of A Champion. *By Joseph E. Kerns, S.J.* Westminster, Maryland: The Newman Press, 1957. Pp. xii-278. $3.50.

At last we have a picture of St. Stanley Kostka stripped of the sugar coating. Combining a very detailed knowledge of the customs, history and topography familiar to the Saint with a lively story-telling ability, Father Kerns helps us understand and love where before we could only admire and wonder. Although the book presents a rather penetrating analysis of this eighteen-year old saint, it is very easy to read. Perhaps the main reason for this is that the reader views the life and times of Kostka as he saw them. You are not looking at him, not viewing what he did; you are looking with him at the world of his time; you are acting with him. You see through his eyes and feel with his emotions, and in this way you understand why he did what he did. Many will be left with the feeling that they would be happy to have this warm and understanding young man as a close friend.

The story is a balanced account of Stanley as a young boy, as a student in Vienna and as a Jesuit novice (in an appendix the author amply defends his use of "Stanley"). Many fictional details are added, but they are all plausible and based on reliable source material. The result is a truly living portrait. Those who are familiar with older accounts will find certain traditional details missing. They are victims of a scholarly examination of the evidence. We are left with a biography that is as realistic and human as it is spiritual.

The author is quite explicit in directing this work at the youth of modern America. He is quite successful in this. The story of the boy and most especially the story of his school days should be very attractive and compelling for that audience. In addition, the more mature will find a very interesting account of those days of Trent, Luther, St. Peter

Canisius, and Suleiman the Magnificent. These details are skillfully woven into the story and make not only scholarly but delightful reading. Those who know only a distorted and forbidding picture of the Saint will find the book quite refreshing and certainly will feel more inclined to pray to him. The one reservation of this reader is with regard to the description of the journey to Rome. Although it begins with much suspense and interest, perhaps it is carried too long. Yet others may find that the author's fine style overrides this difficulty.

WILLIAM J. SCHMITT, S.J.

PERFECT BALANCE

The Word of Salvation. *Translation and Expanation of the Gospel according to St. Luke by Albert Valensin, S. J., and Joseph Huby, S. J., and the Gospel according to St. John by Alfred Durand, S. J. Translated into English by John J. Heenan, S. J.* Milwaukee, Bruce, 1958. Pp. xx + 990. $14.

The Gospels will be read till the end of time and consequently they always have to be explained. To each generation as it rises, the word of salvation must be given. In order that the Gospel message may be understood, it should be presented in a language familiar to the readers and should be accompanied by those explanations which are necessary if the riches of the narrative are to be made available.

It was with these needs in mind that Fathers Huby, Valensin and Durand undertook to write commentaries on the Gospels of Luke and John. Their pages are not scientific exegesis although they could never have been written save by masters of scientific exegesis. An expert reading them will realize at once that the writers are outstanding biblical scholars.

This beautifully printed, clearly arranged and competently indexed volume does not contain facile popularization for the multitude. It is directed to educated people, especially to those priests—and their number is legion—who are so taken up by the ministry that they cannot devote long hours to study. Here they will find the results of generations of research and pious meditation as well as fully adequate answers to recurring doubts and difficulties.

The volume is full of information and yet is characterized by perfect balance. What requires explanation is explained, whatever smacks of the meticulous and the boring is passed over. The writers have no axes to grind. In difficulties they are guided by Catholic tradition while availing themselves of modern advances in history, geography and philology.

In the case of the Gospels here presented, as in that of the two previously published, the object aimed at has been fully reached. We have historical and exegetical commentaries which are at once prudent and enlightened, traditional and modern. The tone is serene and immediately wins the reader's confidence. In addition the authors have not hesitated to borrow ideas which match their plan.

The introduction to St. Luke, which is written in part by Father Joseph Bonsirven, S. J., is relatively short, much shorter than that to St. John. The reason is of course that the Johannine problems are much thornier. Father Durand treats them in a masterful fashion and in this instance, both in the introduction and text, Father John J. Heenan, who is known as an outstanding scholar and translator does an especially competent piece of work. Indeed it may be stated that there is not a more faithful or more idiomatic translation of the Gospel of St. John in English than the one he gives. It is probable that the same could be said of the translations of the other Gospels. The publishers would be well advised if they printed the Gospel text separately.

E. A. Ryan, S. J.

OUTSTANDING

Doctor Rabelais. *By D. B. Wyndham Lewis.* New York: Sheed and Ward, 1957. Pp. 274. $4.00.

This is really an outstanding book on a difficult subject. Mr. Lewis has treated in scholarly fashion and with plenty of down-to-earth common sense and level-headed judgment a very complex issue. As Mr. Lewis points out, Rabelais will probably always be a controversial topic. When you consider his coarseness of language, and his preoccupation with the comic in man's bodily functions, you begin to wonder why and in what circumstances such literature was written. When you add that is was written by a priest, the mystery increases. Without doubt Rabelais was learned and clever, but the thought-content of his works is negligible,—the main inspiration appears to be an insight into the comic side of the tragedy involved in human existence. If Rabelais is read carefully, one cannot but help realize that despite the coarseness of language and the cruel laughter, there is nothing in his works that is really corruptive. Rabelais was not unlike his fictitious character, Friar John, "who had little about him of the monk but his habit." He manifested his pent-up feelings by roaring against monkish hypocrisy and rigid monastic regimen with high-spirited violence. Much of Rabelais' fantastic imagination was probably inspired by that Septembral Brew about which he waxes eloquent. His spiritual nerve centers were quite atrophied; but he remained basically Catholic; he never denied any doctrine of the faith.

Joseph A. Capoferri, S.J.

SEVENTEENTH CENTURY ENGLAND

Priest of The Plague: Henry Morse, S.J. *By Philip Caraman.* New York: Farrar, Straus and Cudahy, 1957. Pp. xi-201. $3.75.

One charm of good biography is the opportunity afforded the reader to insert himself into a time and place other than his own. Once there, in strange surroundings, he meets men and women of varied outlook and

character—good, bad and indifferent. Such an opportunity is afforded by Father Caraman's biography of Henry Morse. Here the reader meets a rather ordinary man called to heroic heights in the midst of the uncertainty which Catholics experienced in seventeenth century England. Born seven years after the destruction of the Spanish Armada, Morse was reared a Protestant. It was not until after he had studied law and sojourned on the continent that he entered the Catholic Church and later the seminary. Already a priest in 1624, he was admitted into the Society of Jesus. After he had been imprisoned and exiled, Henry Morse returned to England in 1633 and worked unsparingly among the plague-stricken poor of London. Yet second exile and another return to England occurred before he was arrested for the last time. He was hung, drawn, and quartered at Tyburn in 1645.

If in the course of this biography the figure of Henry Morse is occasionally submerged in the wealth of background material, it is perhaps due to the fact that his life is not as well documented as one would wish. But there are compensations for the reader: tales of monsters in English woods, scenes in the crowded pest-ridden prison, even a glimpse of coal mining, and the unforgettable vividness of London in the grip of the plague in 1636. When Henry Morse does dominate the scene, this ordinary priest assumes the role of a hero. The reader sees him before the court cleverly and correctly answering questions about his priesthood. He sees him laboring among the poor and finally he follows him every step of the way to his glory at Tyburn. Father Caraman who has previously translated the autobiographies of John Gerard and William Weston, two Elizabethan Jesuits, has added to these accomplishments in presenting to the reader a carefully documented portrait of Henry Morse, S.J., priest of the plague.

ROYDEN B. DAVIS, S.J.

PARALLELISMS

Plato and the Christians. *By Adam Fox.* New York: Philosophical Library, 1957. Pp. 205. $6.00.

Dean Fox attempts in this book to correlate some teachings of Plato with selected passages from the Sripture, both Old and New. His express audience is the "Generality of Christians." The work is based on an unexpressed assumption that an occasional change of setting is a good thing. Christian truths taken from their usual context and placed over against Platonic dicta of similar tenor are given a new look. A case in point is the juxtaposition of the Matthean, "Do good to them that hate you," and the familiar elenchus from the Republic which treats of the activities proper to the just man. The brevity and incisiveness of Matthew is brought out, while the logic and cogency of Plato's argument fills in the background of Matthew. Not all the correlations are as fortunate as the one cited above. Of which fact the author was aware, as he states in his preface. But this does not detract from the

worth of the book, which might be put to good use by some pulpit orators, since most collegians are exposed to Plato at one time or another. There are copious indexes.

THOMAS D. GUERIN, S.J.

PRAYER FOR TODAY

The Rosary of Our Lady. *By Romano Guardini.* Translated by H. Von Schuecking. New York: P. J. Kenedy & Sons, 1955. Pp. 98. $2.50.

This short work is divided into two parts. In the first part of the book, the author justifies the Rosary as a form of prayer to meet the needs of man today. In the second part, he offers short reflections on each of the fifteen mysteries of the rosary. This part of the book is on the same level as another work by this same author, *The Lord.* The style throughout is simple and clear, the ideas fresh and challenging.

STIMULATING SAMPLE

Meister Eckehart Speaks. *Edited by Otto Karrer.* Translated by Elizabeth Strakosch. New York: Philosophical Library, 1957. Pp. 72. $2.50.

Fourteenth century Europe, time of war and black plague, Great Schism and Inquisition, saw by way of reaction the birth of Dominican Rhenish mysticism. The reputation of this movement's leader, Meister Eckehart, reflects the disturbance of his time. He is glorified as inimitable master of souls and inspirer of his distinguished followers, John Tauler, theorist of German mysticism, and Blessed Henry Suso, his affective counterpart; but on him and his school also has fallen the discredit of the pantheistic and quietistic tendencies of the Beghards and the Beguines with their influence on seventeen of Eckehart's propositions which two years after his death were condemned as heretical by Pope John XXII.

The present volume offers in English a brief anthology of the great Dominican's teaching too often known only from the body of condemned propositions. Even more interesting is the extended introduction. Here the editor, Otto Karrer, in summary form carries forward the work, begun by Father Denifle, O.P., in the last century. By restoring to true perspective the history of Eckehart and his school, he attempts to remove the stigma still attached to Eckehart's teaching. This book is an excerpt from a complete study of Eckehart's system in German by the same Otto Karrer. Thus, presupposing the documentation from the larger volume, the introduction to this book sketches in crisp graphic narration (a credit to the translator) some of the irregularities which enshroud the trial and condemnation of Eckehart. Hence one who would fairly evaluate Eckehart must weigh the part played in his condemnation by: the eagerness of the heterodox Beghards to canonize their teaching by relating it to Eckehart, the hostility toward the Dominicans of the Archbishop of Cologne, who first investigated the orthodoxy of Eckehart,

his assigning a Franciscan commission in the heat of the Scotist controversy to reopen the investigation after Eckehart had been proved innocent, the spying role played by two Dominicans seeking personal revenge, the distortion of the very condemned statements which will not bear comparison with Eckehart's original works.

Due perhaps to their contested orthodoxy in the fever of fourteenth century religious feeling, few thoroughly authenticated works have come down to us. Final judgement on the representative value of the orthodox and inspiring extracts in this book and on the degree of distortion in the condemned propositions must be made in the light of the documentation in the larger work of Karrer. But this English excerpt is a stimulating sample and should serve at least to question an overhasty dismissal of Eckehart's teaching as an interesting and vital, but nevertheless unfortunate, aberration.

EDWARD STEVENS, S.J.

RICH CONTRIBUTION

The Bible and the Liturgy. *By Jean Daniélou, S.J.,* Notre Dame, Indiana: University of Notre Dame Press, 1956. Pp. x-372 (Liturgical Studies III)

Among the manifestations of the Church's vitality in our time, the Liturgical Movement is one of the most widespread and promising. The University of Notre Dame has lent its vigor to the movement by initiating a series of Liturgical Studies, of which the present volume is the third to appear. Father Daniélou's book (originally *Bible et Liturgie,* Du Cerf, 1951) is a rich contribution to the series and makes us eager for the appearance of the other volumes now in preparation.

Father Daniélou has set himself to examine the sacraments, and Christian worship generally, from the specific viewpoint of ritual symbolism. The illumination of the Church's rites which we find here is calculated to enliven the liturgical life of the faithful and deepen their grasp of the divine economy. This is not antiquarianism, but fruitful scholarship. The investigation of liturgical symbolism is carried out in the light of biblical and Patristic typology. The sacraments appear as "the continuation of the great works wrought by God in the Old Testament and the New, and the prefiguration of Eschatology" (p. 222). In various episodes of Israelitic history, the Fathers and New Testament authors saw prefigurations of Christian realities; and these interpretations are not arbitrary, but founded on an already existing Old Testament typology. "The New Testament and the Fathers did not need to invent a typology which was already in existence, but only to show in a more precise way how this typology had been fulfilled" (p. 337).

Father Daniélou applies this method to the symbolic rites of Baptism, Confirmation and the Eucharist, as well as to the Christian observance of the Sabbath, Easter, the Ascension and Pentecost. By way of specific illustration, we may note the following. The water of Baptism is seen to have a double significance. It is a principle of destruction, annihilating the sinful world; and at the same time a principle of creation,

effecting the birth of a new creature. This symbolism is rooted first of all in the Genesis creation narrative. The primitive waters heralded the first creation, and what is more significant, the prophets announced that God would undertake a new creation at the end of time. In turn, the New Testament shows that this new creation has already been accomplished in Christ and is continued in Baptism. Again, the narrative of the Deluge describes a world filled with sin, God's destruction of that world, and the preservation of one just man to be the principle of a new creation. The parallel between this event and Baptism is indicated in the First Epistle of St. Peter (3: 18-21) and was further developed by Patristic tradition. Likewise, the Crossing of the Red Sea, already seen by Isaias as an eschatological type, was imitated by later Judaism in its use of a baptism, along with circumcision, to initiate proselytes. Christian tradition, in turn, conceived the Crossing of the Red Sea as a type which is realized in the baptismal rite of the crossing of the baptismal pool.

The Bible and the Liturgy will certainly be a help to the clergy in their efforts to teach the faithful the meaning of liturgical symbolism and to lead them, by way of that symbolism, to a greater awareness of the mystery of God and His plan of salvation. It will contribute to Sacramental Theology. It will be of interest to all theologians as an essay in the use of the spiritual sense of Scripture.

JOSEPH B. DOTY, S.J.

NADAL ON PRAYER

Contemplation In Action: A Study in Ignatian Prayer. *By Joseph Conwell, S.J.* Spokane: Gonzaga University, 1957. Pp. v-123. $2.50.

The author discusses the contemporary question of whether or not the Society, unique in so many ways in Church history possesses a prayer proper to itself, and if so, what is its characteristic note? Father Jerome Nadal is chosen as the authoritative witness. It was the teaching of Nadal that "our Society has a special grace of prayer not common to all religious institutes." To discover what that special grace is, Father Conwell follows in his study the same method employed by Nadal. According to the latter there are three ways of discovering graces proper to the Society: through a study of the life of Saint Ignatius, from an analysis of the meditations in the Spiritual Exercises on the Kingdom of Christ and the Two Standards, and from an examination of the end of the Institute, especially as seen in the Bulls and Constitutions.

In Ignatius Nadal saw God placing "for us a living example of our way of life." And so, he adds, "I must desire and beg from God the Father Ignatius' way of praying and only that way." And Ignatius' prayer according to Nadal was definitely Trinity-orientated, with the Saint's outstanding gift that of "finding God in all things:" that is, of being a "contemplative in action" *(simul in actione contemplativus)*. It is this last phrase, Father Conwell maintains, which sums up Ignatian prayer and, as Nadal explains it, expresses the ideal of every Jesuit and

embodies in briefest form what he intends by prayer proper to the Society of Jesus.

In the *Exercises* Nadal sees Ignatian prayer as apostolic with somewhat martial overtones; it is prayer that is a preparation for and part in a fight under the banner of Christ. The Constitutions confirm that "in apostolic work lies the perfection of a Jesuit; here is the peculiar grace of the Society." Perfection in prayer is not so much the goal then as is perfection in the apostolate.

It is hard to find anything to criticize in this valuable book. Its method is scholarly, its content solid, thought-provoking and practical. The contemporary works of Jesuit scholars are consulted, accepted, modified, or challenged, and all in little over a hundred pages. The author does not attempt to answer all the problems nor will everyone perhaps agree with all of his conclusions. His contribution is outstanding, however, to those interested in formulating more clearly the foundations for a theology of Ignatian prayer; it holds in germ the satisfying solution to the prayer-needs of lay people as well as religious. We recommend it to all without reserve.

GERARD BELL, S.J.

CHRISTIANITY IN CHINA

China and the Cross, a Survey of Missionary History. *By Columba Cary-Elwes, O.S.B.* New York: P. J. Kenedy and Sons, 1957. Pp. xii-323. $3.95.

If a quarter of the world is Chinese, then it becomes evident that taking Christ to the Chinese is one of the most important, if not the most important, task for the Church in the missionary field. With these significant words, Dom Columba Carry-Elwes, of the Order of Saint Benedict begins his lively story of the ups and downs of Christianity in China. Making short shrift of the legend that the Faith was first introduced by Saint Thomas the Apostle, the author shows that it was Nestorian Christianity of the Seventh century which first gained a foothold in the Walled Kingdom. A translation of the Nestorian monument taken from Fr. Semedo's *History of China* makes even the appendix fascinating reading.

It was the followers of Saint Francis who first introduced the Christianity of Western Europe. John of Montecorvino is the great figure here, and during the Middle Ages the Cross had some success, but eventually the Franciscan mission, for a variety of reasons, ultimately failed. Obstacles to the Franciscan venture proved overwhelming, and by the sixteenth century, "all that remained was the tinkling of a sacring bell."

The "Jesuit Age" was far more successful. Spearheaded by Saint Francis Xavier, the Jesuit missions made good progress under such capable leaders as Fr. Matteo Ricci, Fr. Alexander Valignano, Fr. Adam Schall and Fr. Ferdinand Verbiest. Inspired by Xavier's technique in Japan, Ricci concentrated on the Mandarins with the conviction that if the Emperor could be persuaded to adopt Christianity, the rest of the

country would soon follow. This apostolate might well have succeeded if the controversy over the Chinese Rites had not made it virtually impossible for a patriotic Chinese to embrace the Faith. The death knell to the Chinese mission came with the suppression of the Society in 1773, for although their place at the Emperor's palace was taken by the Lazarists, these barely managed to maintain a foothold until the beginning of the nineteenth century. In the next century, missions, Catholic and Protestant, flourished. This promise of a new day was unfortunately cut short by the Communist triumph in 1949.

China and the Cross makes lively reading. The author has a splendid grasp of his subject, and compresses a wealth of material into a small compass. The historical treatment is objective and impartial; the author does justice to the Protestant missions of the nineteenth century, while at the same time assessing with accuracy, we feel, their long range effectiveness. If the book has any defect, it is its brevity. We might have hoped for a longer work which would develop this wealth of material in more detail. While some may feel that the personal touches at the end of the book might better have been omitted, *China and the Cross*, nevertheless, is a scholarly and readable account of a great nation which will yet be won, through the suffering of the Cross, for Jesus Christ and His Church.

JOHN R. WILLIS, S.J.

INDIAN MISSIONARY PRESSES

Jesuit Mission Presses in the Pacific Northwest: A History and Bibliography of Imprints (1876-1899). *By Wilfred P. Schoenberg, S.J.* Portland: Champoeg Press, 1957. Pp. 76.

Wilfred P. Schoenberg, S.J., director of the Oregon Province Archives, has produced in this small monograph a history of the two early printing presses of the Society in the Northwest. These Jesuit presses were not the first in this area—that honor going to the Lapwai press at the Henry Harmon Spalding Mission—but "their output and general usefulness was considerably greater, and from the linguistic point of view, vastly more important." Because of their need for exactness in terminology and their scholarly linguistic background, the Catholic missionaries produced Indian grammars and dictionaries that were much more complete, and usually more exact, than those done by the other early presses. The treatment of the Jesuit presses is divided into a general evaluation of early Jesuit printing in the Pacific Northwest; a short individual history of the press at the St. Ignatius Mission and of the one situated at Sacred Heart Mission and finally, a complete bibliography or catalogue of the works printed at each. A good number of title pages are reproduced to indicate the quality and type of work done on these presses. Father Schoenberg has given us a scholarly treatment that will be of interest to specialists in the history of printing in North America and to students of the Society's work for the Indians of the Oregon region.

WILLIAM J. BOSCH, S.J.

SUPERFICIAL

Science and the Love of God. *By Frank J. Pirone.* New York: Philosophical Library, 1957. Pp. xi-233. $4.25.

Dr. Pirone attempts to give a unified theory of the physical, biological, and political sciences. He feels that he has proven that it is impossible to cure cancer and that it is morally wrong for a Catholic psychiatrist to accept any of the tenets of Freudian psychiatry. The book contains so many superficial theories, gross misconceptions, and patent errors—etymological, philosophical, theological, and scientific—that it is useless to anyone who might be attracted by its title.

JAMES C. CARTER, S.J.

PIONEERING EFFORT

Lay People in the Church. *By Yves M. J. Congar, O.P.* Translated by Donald Attwater. Westminster, Md.: Newman Press, 1957. Pp. xxxvi-447. $6.75.

In the widespread contemporary endeavor to give utterance to a theology of the laity the credit for an extraordinary pioneering effort must go to Père Congar; for with this work he has marked out heretofore largely uncharted territory. He has quite successfully constructed the major outlines for this theology but he insists that "there can be only one sound and sufficient theology of the laity, and that is a 'total ecclesiology'," a work he has promised for a later day. The diffuseness, repetitions and loose organization evident in certain parts of the book confirm the author's claim that this work is "no more than a first essay, simply 'signposts'." It purports to survey the field. After a preliminary study of the notion of layman, the author delves into the analysis of the total reality of the Church with its institutional and communal aspects. This is followed by a study of the respective relationships of the Church and the world to the Kingdom which is the final term of both. In the second part of the book Congar considers the meaning of the sacerdotal, kingly and prophetical functions of the layman to which are added two studies of the laity's role in the communal life of the Church and the Church's apostolic function. All this is rounded off by a scintillating study on the spirituality of the laity.

EMMANUEL V. NON, S.J.

MEDICINE LOOKS AT MIRACLES

Modern Miraculous Cures. *By Dr. François Leuret and Dr. Henri Bon.* Translated by A. T. Macqueen, M.D., and Rev. John C. Barry, D.C.L. New York: Farrar, Straus, and Cudahy, 1957. Pp. xviii +215. $3.50.

This book, written by two doctors, one of whom (Leuret) was formerly President of the Medical Bureau and Bureau of Scientific Studies of Lourdes, deals with modern miracles from the scientific point of view. The most valuable part of the book presents and analyzes modern case

histories. Most but not all are from Lourdes. Only a doctor can pass judgment on these detailed reports, but to a layman they are impressive. If the authors' scientific ability merits any authority, then the reader is left with no doubt that what the Church declares as miraculous (and much that the Church refrains from so declaring) cannot be explained by nature even when working at optimum conditions. Interesting but less certain are the conjectures in the last chapter as to what was happening physically at the moment when God was working the cures.

In addition to case analyses, there are several documentary chapters of interest. The policies and workings of the Lourdes Medical Bureau are explained in rich and honest detail. So much attention is given, however, to the scientific detail and its relation to known physical laws that the impossibility of cure by natural means becomes the most important note of a miracle. This can obscure the essentially religious nature of the event. The authors and translators surely deserve our praise for this useful and scholarly work. The facts recorded speak loudly to any who care to listen.

JOHN S. NELSON, S.J.

SCIENCE MEETS THEOLOGY

Christian Theology and Natural Science. By E. L. Mascall. London: Longmans, Green, and Co., 1956. Pp. xxi-238.

The Bampton Lecture Series is presented annually at Oxford "to confirm and establish the Christian faith, and to confute all heretics and schismatics." The chapters of this book comprise the 1956 series. Dr. Mascall proposes to discuss only "some of the relations between Christian theology and natural science." It is his purpose not to improvise "knock-down answers to awkward questions," but to point out those areas in which fruitful dialogue between theologian and scientist is possible. He has no sympathy with the mentality that conceives the two disciplines as in necessary conflict. "I am sorry to disappoint anyone who may be looking forward either to a spectacular rout of the devils of science (falsely so called) by the angels of orthodox theology or, on the other hand, to a sensational capitulation of the forces of superstition and reaction to the spirit of enlightenment and progress."

Examples, such as the wave-particle problem, illustrate the fact that the natural sciences have learned to live with seeming contradictions within their own borders. Past conflicts between theology and science have been caused more by attitudes than by any real clash. If anything, current physical theories are more congenial to the teachings of theology than their predecessors. Apparent conflicts will always be with us; but they are superficial at best, because the contacts between science and theology are in fact very loose and neither study has reached a definitively final formulation. Dr. Mascall next turns to a deeper analysis of the causes of these apparent conflicts by considering the nature of scientific theory. A survey of the history of physical theory shows that up to the last century scientists tended toward a progressively more literal interpretation of their theories. Recent contributions to the

philosophy of science represent a complete overhaul of the concept of a scientific theory. "The maps or models which science uses, whether constructed out of physical images or purely mathematical concepts, are no more than deductive systems whose function is to coordinate and to predict empirical observations." The abandonment of the literalist view of scientific theory has brought it about that the theologian need no longer consider science a menace. On the contrary, it is Christian theology that has provided the environment required for the very existence of the positive sciences. The doctrine of creation implies that the work of God is ordered but contingent. Because the universe is ordered man approaches it knowing that he will find regularity. Because it is contingent he knows that this regularity is to be found by experiment rather than by aprioristic deduction.

The author, an Anglican theologian, has prepared himself remarkably well for the task of writing this book. He is thoroughly familiar with Catholic theology and Thomist philosophy. His training in mathematics gives him a sympathy with the viewpoint of the positive scientist which it would be otherwise difficult to achieve. His principal contribution to the problems he has chosen to discuss is that he has, with great accuracy and understanding, juxtaposed the concepts and doctrines of both sides. In addition, he has made telling observations regarding the philosophical positivism of many scientists. He has given us a book which should be read by anyone interested in the relations between science and theology. It is unfortunate that there are blemishes from the Catholic point of view. The author writes, for example, that the condemnation of polygenism in "Humani Generis" was unnecessary.

JAMES C. CARTER, S.J.

SATISFYING AND READABLE

Church and Culture in the Middle Ages I. *By Gustav Schnurer.* Translated by George J. Undreiner. Paterson, New Jersey: St. Anthony Guild Press, 1956. Pp. 592. $7.50.

Almost fifty years of scholarship reaches its fruition in this comprehensive treatment of the beginnings of the mediaeval Church. As the translator mentions in the Preface, the work has already come out in French and Dutch editions. The third German edition which is here translated, appeared in 1936.

The central theme and guiding principle put forth by the author is that the Roman Empire had to be destroyed in order to allow a new Christian culture to unfold itself in the West. The corrupt ancient society that still survived the first barbarian assaults inevitably tended to produce a general decline of morality. If the Church were to be used as a basis for a new culture, this decadence must first be swept aside. He first applies this principle to the final or Christian period of the Roman Empire. Even as the new religion strengthened society (for example, by the contributions of Ambrose and Augustine), the rotting social fabric itself continued to disintegrate, finally demoralizing the new

Christians themselves. When the Christian Romans in Gaul convert the Franks, there is a momentary respite in the downward process; but, built as it is on the decaying foundation of the older Roman social order, the Empire slips and finally falls. The public disorder of the late Merovingian period is the effect of the weaknesses of the Roman social order.

It is in Ireland and England especially, where the old society did not reach or was destroyed by the invaders, that the Church first meets the barbarian in his primitive virtue, unspoiled by Roman ways. Here, there is a great flowering of religion and culture, a sudden but healthy growth that eventually pours out onto the continent to win it again. When Boniface leaves England, the old society in Frankland is giving way before new forces. He and his fellow workers come on the scene as the new social order is beginning to form. There results the Carolingian revival with which this first volume ends.

His chapters on the Merovingian church, the Irish monks and the Anglo-Saxon period are especially interesting and afford a superb comprehensive view without losing the details that lend vividness. In general the flowing style makes the work exceedingly readable. The Byzantine Empire is for Schnurer the sad result of the continuation of the old social structure. The weaknesses of the old society prevented in the East a complete recuperation and for this reason the far less gifted West took the leadership in cultural revival.

As a whole, the picture of the Byzantine Empire given by Schnurer—mainly in passing references—is darker than the reality. This slight distortion coupled with a few minor details that could be called into question (for example, Peter's presence in Rome as prime foundation for the Primacy; assuming as certain that Patrick was at Lerins; and, that Columban jumped over his mother's prostrate body when she attempted to stop him from leaving) were foreseen in the author's foreword. There he stresses his realisation of the magnitude of his task and while conceding that later and more detailed studies will reveal imperfections, he feels it worthwhile that in his declining years he undertake a summary of his work, thus leaving a basis on which others may build. That he has laid a worthwhile and satisfying foundation, none could deny.

WILLIAM P. SAMPSON, S.J.